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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

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IN THIS ISSUE:
Medicine And Judaic Law
PAGE 3

TORONTO, ONT., FRIDAY, FEBRUARY 12, 1960 THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO AUTHORIZED AS SECOND CLASS MAIL, POST OFFICE DEPT., OTTAWA Price: 10 Cents

U.S. WARNING PREVENTED NEW EGYPT-ISRAEL WAR

Governor General Hails Canadian Jewry

Says "Thank You!" To 3000 At Toronto's Mass Celebration

BY RAE GOULD

Staff Writer, Canadian Jewish News

Toronto Jewry will never forget this great day!

The thousands who came Tuesday to the Royal York Hotel will always cherish the words of our highest dignitary, Her Majesty's representative here:

—Canada says thank you to its Jewish community. Thank you for being Canadians while remaining Jewish, loyal to Israel's historic mission!

His Excellency, M. George Vanier, Govenor General, was visibly touched by the turnout in his honor at the Bicentenary celebration of Ontario Jewry. Thousands filled the hall; thousands could not be accomodated and remained patiently in adjoining rooms and in the lobby. It was a great day for our Jewish community,—a great day for Toronto.

A NEW DECLARATION OF CANADIAN FREEDOM

M. Vanier openly, candidly gave vent to his emotions — before the thousands who came to greet him as representative of the crown and the symbol of freedom and equality which is Canada. M. Vanier's declaration of freedom for all represents a new document in the history of Canadian liberation.

It was the climax of the Bicentenary of Canadian Jewry celebrations, sponsored by the Canadian Jewish Congress, when Toronto, Canada's second oldest and second largest Jewish community, arranged an outstanding all-day celebration.

The highlight was the meeting attended by three thousand people in the Canadian Room of the Royal York Hotel at 8.30 in the evening when Their Excellencies the Governor-General of Canada, the Hon. Georges P. Vanier and Mrs. Vanier, were guests of honour. The Governor-General spoke warmly of the development of the Jews in Canada, responding to an introduction by Mr. Samuel Bronfman, president of the Canadian Jewish Congress.

BICENTENARY PROCLAMATION READ

Lavy M. Becker, chairman of the National Bicentenary Committee, Jacob Finkelman, chairman of the Canadian Jewish Congress Central Region, the Hon. John Robarts, Minister of Education, and Mayor Nathan Phillips brought greetings. Mr. Monroe Abbey, chairman of the National Executive Committee of Canadian Jewish Congress, came from Montreal to attend this celebration. Rabbi Dr. Stuart E. Rosenberg and Rabbi Dr. Walter Wurzburger gave the opening and closing prayers. Rabbi Reuben Slonim, chair-

(Continued On Page Eight)

ISRAELI GEMS VANISH IN AIR

TEL AVIV, Israel — The Israeli police are investigating the disappearance of diamonds worth about $448,000. They were in a bag sealed in Tel Aviv on Jan. 21 and sent to Lydda Airport. There the bag was put aboard a plane for Hong Kong. The Hong Kong post office has reported the bag arrived empty. The jewels were dispatched jointly by several Israeli diamond merchants to Hong Kong.

The Grand Event

J. IRVING OELBAUM, Leader of Ontario Jewry, presents Mayor Phillips with copy of Bicentenary declaration. Seated to the right: The Hon. Leslie Frost, Prime Minister of Ontario. Graphic Artists Photo

Sharett Flying Here To Labor Zionist Convention

(By Our Staff Reporter)

The 8th National Convention of the Labor Zionist Movement of Canada will open at the King Edward Hotel in Toronto, on February 25th, 1960, according to an official announcement of Convention Headquarters, here.

Moshe Sharett, former Prime Minister and Minister for Foreign Affairs of Israel, will be the guest of the Convention. Other important leaders in Jewish life who address the Convention are: Marie Syrkin, editor of the Jewish Frontier; Yitzhak Harcavi, Israel head of the World Labor Zionist Movement; and Louis Segal, secretary general of the Farband Labor Zionist Organization and member of the Jewish Agency Executive.

DR. HURWICH ISSUES CALL

The Convention will be devoted to a re-appraisel and re-evaluation of the Zionist program and activities as a result of the State of Israel.

Dr. S. B. Hurwich, Chairman of the Convention Committee in a statement to the Canadian Jewish News, declared on the eve of the historic rally:

"The existence and security of the State of Israel are the most pressing concern of the whole Jewish people. But Zionism is not a movement for fund-raising only. It is the philosophy of Jewish renaissance, with the vision of an independent homeland as a guarantee of survival for the whole people. Moreover, the continuity of Jewish life throughout the world is in our opinion of the greatest importance as a [illegible]. The interplay and influence of Israel and the various Jewish communities throughout the world is the great task before us in the immediate future."

(Continued on Page Five)

Last Minute Note By Ike To Nasser Helped

LONDON, Thursday (Special to the Canadian Jewish News.)—A severe diplomatic note handed Dictator Nasser last week presented, at the last moment, the outbreak of a new Arab-Israeli war.

The intervention which came as a surprise to the Egyptian ruler, was made by the American ambassador in Cairo, who was instructed by Eisenhower to give Nasser a clear, unequival warning not to dare to provoke hostilities.

PROMPT INTERNATIONAL ACTION

It did not come one minute too early, according to diplomatic sources in the British capital.

This U. S. Demarche was the result of fast moving intrenational consultations.

ISRAELI AMBASSADOR HANDS NOTE

At the highlight of the Syria-Israel border crisis, last week, the Israeli ambassador in Washington, Mr. Abraham Harman, delivered a message from Premier Ben-Gurion, stating that Israel will not tolerate any further provocations by Cairo. If Nasser wants a final round, "he will get it this time", Jerusalem warned. And this time there will be no repeat on assumptions and vague promises.

INSTRUCTIONS WIRED

A similar diplomatic move by Israeli diplomats was effectuated in London and Paris.

Immediately following consultations with the State Department instructions were wired to the United States Ambassador to Cairo, Nasser understood.

Thus, at the very critical moment, Nasser blew out the fuse, and radio Cairo ceased its provocations.

Carl Waisberg Heads Sudbury Israel Bond Drive

Sudbury, Ontario, Thursday, (CJN). Mr. Carl Waisberg, Q.C., member of the prominent Sudbury law firm of Waisberg & Waisberg, was elected chairman of the 1960 Israel Bond Committee of Sudbury, and Mr. Jerry Speigel was elected Honorary Chairman. A cocktail reception was held for the committee at the home of Mr. and Carl Waisberg, at which time the plans for the forthcoming function was formulated.

The committee for 1960 is as follows: Mrs. Carl Waisberg, Max Schwartz, Jerry Speigel, Mrs. [illegible], [illegible], George Mazer, [illegible], Carl Waisberg, Q.C., Samuel Speigel, Stanley L. Singer, Harry Waisberg, Q.C., Eddie Levine, C. Helpert, N. Greenspoon and A. J. Richmond.

(Continued on Page Five)

Yeshiva Boy's Shaver Sparks Israel-Jordan Border Incident

JERUSALEM (CJN) — An American rabbinical student with an unwanted electric shaver caused a small international incident here.

The student, Moshe Gertner, 30 years old, of 33 Riverside Drive, New York, wandered unwittingly into a No Man's Land, housed Jordianian and Israeli forces and tested the territorial status of the Mixed Armistice Commission.

Mr. Gertner, who has been studying in Israel at a Yeshiva in Bnei Brak, came to Jerusalem to visit his fiancee and to sell his electric shaver.

He had forsworn shaving in literal observance of a Biblical injunction in Numbers VI, 5.

Mr. Gertner had noticed a steady traffic of men in United Nations uniforms through a small gateway near the Mandelbaum Gate, at the frontier between Israel and Jordan. To the young student they represented possibly a variety of religions and a potential market for his shaver.

He walked through the unguarded gateway and headed for a building 200 feet away. It was the permanent seat of the Mixed Armistice Commission and, incidentally, in No Man's Land.

But Mr. Gertner took a slightly circuitous route and wandered a few feet into Jordan. He was grabbed by Arab Legionnaires.

He broke loose and ran for the commissioner's headquarters, getting in just ahead of the Legionnaires. Israeli policemen converged on the other side of the building. The commission called the United States Consulate.

Mr. Gertner did not have his United States passport with him, but Lucien L. Kinsolving, consul in charge and a New Yorker himself, offered to guarantee that Mr. Gertner was a United States citizen after asking him a few pertinent questions about his home town.

Mr. Kinsolving finally persuaded the Jordanians and the Israelis to forget the whole thing. The Mixed Armistice Commission agreed to do likewise.

The police were not sure of Mr. Gertner's whereabouts but said he had been seen heading night, electric shaver still in hand.

Soviet Scientist Turns Sodom Bible Chapter Into Nuclear War Thriller

London, (CJN.) — A Soviet scientist has turned the Bible story of Sodom and Gomorrah into a science thriller by suggesting that the two wicked cities were blown to bits by a nuclear blast set off by invaders from outer space.

LOT' S WIFE "PETRIFIED"

Possibly, suggested physico-mathematician M. Agrest, Lot's wife was petrified—the Bible says turned into a pillar of salt —when she discovered a warning not to linger in the area or look back. Those who looked at the fire and brimstone lost their eyesight and perished, he added.

Agrest's theory, presented in a "Literary Gazette" article was transmitted seriously and in detail by the Soviet news agency Tass in Moscow. This is how it goes:

Before the dawn of history, the earth may have been visited by space tracellers from other planets. Possibly a gi-

(Continued On Page Eight)

Bible's Story Of Sodom's Fate

From the 19th chapter of Genesis in the English version:

24. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of Heaven;

25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26. But his wife looked back from behind him, and she became a pillar of salt.

27. And Abraham got up early in the morning to the place where he stood before the Lord:

28. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

29. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham and sent Lot out of the midst of the overthrown, when he overthrew the cities in the which Lot dwelt.

"Anti-Semitism Not A Thing Of The Past" For All Sections Of Hungarians

LONDON - (W.J.A.)— An English language broadcast from Budapest recently admitted it was impossible to say that "anti-Semitism is a thing of the past as far as all sections of the Hungarian people are concerned. Blind prejudices and hatred built up over the years still remain, and I do not think this can be eradicated completely except in the new generation which is growing up, educated in the new spirit of belief in the dignity and equality of man."

The commentator who was replying to a question on Jewish life in Hungary said that existence of anti-Semitism in Hungary had been proved "only too clearly during the chaotic days of the 1956 counter-revolution, when there were many instances of Jew-baiting and when anti-Semitic slogans started reappearing for the first time since the war. Nearly 15,000 Jews left the country in those days because of the indications that if certain elements were able to seize power in the country, anti-Semitism would flourish again. Fortunately, these elements were not given the chance, and law and order was restored very rapidly. Nearly 4,000 of those Jewish people who left in fear in 1956 have returned in the security which has been re-established since."

Pro-war and war-time Hungary, allied as she was to Nazi Germany, had a very bad record of anti-Semitism, the commentator said earlier, and by the end of the war in 1945, "almost 600,000 out of our total Jewish population of 700,000 had been wiped out. Today, anti-Semitism, like any other manifestation of discrimination against a person for his race or religion, is a crime in Hungary, and this is a law which is very rigorously enforced." For the first time in Hungarian history and Jews had been in Hungary since Roman times - "the Jewish people can live as full and equal citizens, free from the fears of persecution and discrimination. They are able to practice their religion freely. Along with the other Churches in Hungary, they have received State aid for restoring the places of worship, including the famous Dohany Street Synagogue, largest Jewish house of worship in the world, which celebrated its centenary last autumn." Men and women of Jewish race and religion "can and do play an important part in the public, cultural and scientific life of our country."

Figures At Labor Zionist Convention

DR. S. B. HURWICH
ISSUES CONVENTION CALL

MOSHE SHARETT
WILL SPEAK HERE

Toronto Jewry Mobilizing For "Appeal"

The United Jewish Appeal of Toronto has begun its 1960 Campaign. Early indications are that the drive will exceed the record-breaking 1959 campaign which far exceeded the increase shown by any other major Jewish community in North America.

Declaring that 1960 is the beginning of an intensive effort to speed the process of absorbing 345,000 unintegrated immigrants out of the nearly 1,000,000 who have arrived in Israel since 1948, ALVIN B. ROSENBERG, Q.C., Chairman of the Campaign, called for "maximum support from our community for this great task of helping the ONE IN THREE."

NEED STILL GREAT

An especially critical job, he asserted, is providing decent housing for 60,000 immigrants of recent years in Israel still living in immigrant shanty towns . Ma'abarot. Funds are also urgently needed, he said, to hasten the economic independence of 130,000 pioneer farmers located in 485 farm settlements established since 1948. These immigrant farmers still lack adequate water, machines, animals and other agricultural necessities they require to become self-supporting. In addition, other welfare, training and rehabilitation services must be continued and increased for Israel's young immigrants and for its aged, ill and handicapped.

(Continued on Page Five)

Israel Hails New Hassidic Town

GRAND RABBI
SHLOMO HALBERSTAM

(Story on page eight)

Commentary

By M. J. Nurenberger

A JEW AND THE INTEGRATED CITIZEN. —A STORY FROM ANCIENT ROME. DO WE HAVE TO PAY A PRICE FOR REMAINING A JEW?

A Judean princess was once asked by a Roman emperor:

—Princess of Judah, what is the matter with your people?

According to Josephus Flavius, the historian, Bernice replied:

—Sire, we wanted to be Greeks and we did not succed. Then we wanted to become Romans —and it did not work out. Now we should like to be Jews again—and we don't know how.

* * * *

This problem of how to reconcile one's Jewishness with one's integration into the non-Jewish environment has faced every generation of our people since the destruction of the First Temple. It exists in every society and in each country. How shall a Jew, in the Diaspora, continue his Jewishness, remain loyal to his heritage, make certain as much as possible that his children remain Jews and, simultaneously, become an integrated citizen of the country to which he owes his political allegiance?

* * *

I believe that the question which Titus allegedly asked of Princess Bernice stems from the non-Jew's perturbance when faced with the completely assimilated Jew. The more intelligent, the more culturued our non-Jewish friend is, the more enigmatic becomes in his eyes the phenomenon of a Jew who makes every effort to erase his Jewishness. The non-Jew senses something unnatural in the caricature of a Jew who, in the pursuit of his would-be integration into the non-Jewish environment, makes a supreme effort to disappear as a son of Israel.

The Rabbis of the Talmud taught us that when a Jew endeavors to suppress his Jewishness, when he strives to become a non-Jew, he becomes "like the perverts among them and not like the excellent ones."

* * *

I was deeply moved this week when listening to His Excellency, the Governor-General of Canada, at the Bicentenary celebration, when he espoused the cause of cultural pluralism.

In his address before Toronto Jewry, M. Vanier stressed his belief in the right and the duty of every citizen to remain loyal to his ethnic and religious background. It was a moving address indeed, in the best tradition of the British Crown,—the tradition which, for centuries, has encouraged cultural and national differences within the framework of the empire and which created an everlasting sentiment of good will among all who lived under the Crown, despite all vicissitudes and conflicts.

* * *

Canadian Jewry has from the beginning almost grasped the historic opportunity and challenge which this country has offered to our people. There would be no conflict, no friction between one's loyalty to Jewry and Judaism and the political allegiance to the nation. The atmosphere in the New World in general, and also in Canada, has created the unbelievable; the solution to the problem of how to be a good Jew and an integrated citizen at the same time.

* * * *

In general, I always believed that the conflict of Jew versus Society is an imaginary one. It was born in some sick mind of the first feeble-minded assimilationist Jew who, by his

(Continued On Page Eight)

Toronto Day By Day

Bicentenary Celebrated All Across The Province Of Ontario

Honouring the quarter of a million Jews in Canada and as a tribute to the National Bicentenary of Canada Jewry, which is being celebrated Dominion Wide during 1959-60 under the sponsorship of the Canadian Jewish Congress, "The Message of Israel" is devoting the next four Sundays to outstanding Canadian rabbis who will eb heard over CFCF at 8.05 a.m. Sundays. Sermons will be given by Rabbi Harry J. Stern, Temple Emanuel, Montreal on February 14th; Rabbi A. L. Feinberg, Holy Blossom Temple Toronto, February 21st; Rabbi B. Baskin, Temple Anshe Sholom, Hamilton, February 28th; and Rabbi Paul Liner, Temple Beth Sholom, Montreal, March 6th.

Sponsored by the Canadian Jewish Congress, Bicentenary celebrations have created a great deal of interest across Canada, and communities still are asked to be in touch with the Committee of the National Bicentenary of Canadian Jewry, 493 Sherbrooke Street West, Montreal, for materials and any other assistance required. Very successful events have already been held in Hamilton, Sherbrooke, Winnipeg, Quebec City, London, North Bay, Welland and Port Colborne, St. Catharines and Sarnia.

In Hamilton the Bicentenary celebration was held recently in the Jewish Community Center where a most interesting display of historical and cultural items was arranged. Julius Hayman, Vice-Chairman of the Central Region Bicentenary Committee gave an inspired address on "Highlights of Canadian Jewish History", tracing in meticulous detail the progress of Canadian Jewry since the arrival of the first settlers. So inspired was his talk that Sidney M. Halpern who thanked tim, remarked, "this was not a speech, it was the out-pouring of the soul of a people." His Worship, Mayor Lloyd D. Jackson was presented with a proclamation which was read by Rabbi Morton Green of Congregation Adas Israel, Dr. Franklyn Shapiro spoke on Hamilton's Jewish Community; Rabbi Bernard Baskin of Temple Anshe Sholom gave the invocation, and Rabbi Abraham Simon of Beth Jacob Synagogue, the benediction. David A. Robinson, Q.C., the Bicentenary Chairman presided and Mrs. Marion Bennett introduced the speaker. The programme also included readings from the poets Hyman Edelstein, A.M. Klein and Shlomo Shtern by Albert A. Takefman, Manual Zack, and Harry Patt, and an epic Bicentenary poem written and read by Dr. Harry Paikin. Joan Davidovitz played Oskar Morawitz's "Phantasy on a Hebrew Theme".

An informal, friendly gathering was held in the office of Mayor Armand Nadeau of Sherbrooke, Quebec on February 1st, when Bicentenary Chairman, Lewis Rosenbloom, his committee - Menasseh Smith, President of Agudath Achim Congregation and Rabbi M. Kitzelnik and a group of 30 members of the community were received by the Mayor and members of the city administration who were presented with the scroll.

The proclamation was read partly in French by Henry Echenberg, the balance in English by Max Rothschild, and in Hebrew by Rabbi Kitzelnik. A lithograph entitled, "Resting Fawn" by Louis Muhlstock was presented to the Mayor by Mrs. Harry Prupas, President of Hadassah, on behalf of the community. The Mayor spoke warmly of the Jewish people in the community. A large blow-up of the Proclamation was displayed in the window of the "Sherbrooke Daily Record".

In addition to a very successful Bicentenary mass meeting in Winnipeg some time ago, the same community just completed a unique exhibition at the T. Eaton & Company, telling of the history and contribution of the Jewish people. J. A. Cherniack, Chairman of the Bicentenary Committee for that area, was in charge. Religious articles had been loaned for the occasion by the Rosh Pina Congregation and among the paintings was one by S. Heilik of Calgary which was loaned by the YMHA.

In Our Town And Elsewhere

B'NAI BRITH TO CELEBRATE 116th BIRTHDAY AT BETH TZEDEC BREAKFAST

Mr. Label Katz, International President of B'Nai Brith will be in Toronto to address 650 men at the 5th Annual Men's B'Nai Brith Covenant Breakfast, Sunday, February 14th at Beth Tzedec Synagogue.

The Covenant Breakfast is held as part of the celebration of B'Nai Brith's 116th Birthday. Breakfast Chairman is Irving W. Chapley, assisted by H. "Ab" Nisker, vice-chairman, and Gerry Rafelman, Robert Strom, Max Levine, Sydney Faibish, Marvin Meretsky and Morry Wingold.

Master of Ceremonies for the event will be Mr. J. Irving Oelbaum, and Head Table guests will include Metro Chairman Fred Gardiner, Toronto Mayor Nathan Phillips, and many other leading figures from B'Nai Brith in Toronto.

B'Nai Brith has grown tremendously, in stature and in strength, in the more than a century since it's beginning. B'Nai Brith is particularly proud of its Anti-Defamation League, its Hillel Foundation, its Youth and Vocational Guidance programs, and its long concern with the free State of Israel.

NORTH YORK AND RELIGIOUS EDUCATION

Following the successful programs undertaken by the parents of children in Wilmington School in North York for exemption from classes in religion, another school in North York is planning a similar programme.

At Wilmington School, 60% of the parents signed a petition asking that religious instruction be dispensed with. Arrangements can be made however, for after-hours instruction in religion for those whose parents want it.

Mrs. Dorothy Bishop, School Trustee, brought the matter before the North York Board of Education, which passed the resolution by a four to three vote.

HOLY BLOSSOM

Dr. John R. Seeley addressed the February 5th meeting at Holy Blossom Temple, sponsored by the A.E.C. Dr. Seeley is Director of Research for the Alcoholism Research Foundation of Ontario, and is an Associate, Department of Psychiatry, University of Toronto. The subject of Dr. Sceley's address was "Intergroup Relations"—the subject also of his essay, which appears in the book, "A People and its Faith."

TO SPEAK IN HAMILTON

Mr. Sam Kelner of Toronto, former Chairman of the North York Board of Education will be guest speaker for the Breakfast Club of Beth Jacob Synagogue in Hamilton on Sunday, February 21st.

Mr. Kelmer has just returned from an extensive trip to Russia and Israel, and will discuss his impression of Jewish life in those countries.

TEMPLE SINAI

Two of the top Jewish minds at the University of Toronto, Dr. Emil Fackenheim, and Dr. Albert Rose, will address Friday evening services at Temple Sinai.

On Friday, February 19, Dr. Fackenheim, formerly Rabbi of Hamilton's Reform Temple and now Professor of Philosophy at the University of Toronto, will speak on "Can the Modern Jew Believe in God."

On February 26th, Dr. Rose, Professor of Social Work and an outstanding authority on housing problems, will speak on Toronto's growing slum areas, and what can be done about them. Dr. Rose is the author of "Regent Park: A Study in Slum Clearance, 1958."

BECOMES DIRECTOR OF IMPERIAL BANK

Mr. Sydney Hermant, prominent civic and business leader in the city, has recently become a member of the Board of Directors of the Imperial Bank. Mr. Hermant is presently serving as Chairman of the Toronto Board of Trade. One other Canadian Bank—the Royal Bank, has a Jewish Director, Mr. Lazarus Phillips, of Montreal.

NORTH-TORONTO CONSERVATIVE SYNAGOUGES SPONSOR CULTURAL EVENINGS

The four Conservative Synagogue of North Toronto — Adath Israel, Beth David, Beth Am and Beth Emeth—are co-sponsoring a series of four cultural evenings to be held monthly.

The general subject is "The Canadian Jew—His Past, Present and Future."

The first evening will be devoted to the subject "The Canadian Jew and His Neighbour."

A panel composed of Mr. Fred Catzman, Q.C., Chairman of the National Public Relations Committee of the Canadian Jewish Congress and B'Nai Brith; Mr. Sydney Midanik, Board of Education, Toronto, and Mr. Sydney Harris, Chairman Central Region CJC Public Relations Committee will be moderated by Rabbi Shammai Kanter, of Beth Am Congregation.

The date—February 15; the place, Adath Israel Synagogue, 37 Southbourne Ave., Downsview.

OSHAWA JEWISH COMMUNITY TO SIGN AGREEMENT WITH TORONTO "HOME"

Oshawa (CJN)— The Beth Zion Congregation was approached by the Board of Directors of the Jewish Home for the Aged in Toronto about the Oshawa Jewish Community entering into an agreement with the Home in order to enable the Board to accept applications for admission from Oshawa residents, and with a view of supporting the Home financially.

In the preliminary correspondence and discussion it was pointed out that the Home for the Aged and Baycrest Hospital are operated with an annual deficit, which is partly met by the Community Chest of Toronto. However, the practice of the Chest of their subsidizing an operating loss when some of this loss is due to the Home accepting residents from outside the Metropolitan area had been questioned repeatedly.

A study was made of other Homes in the United States as to their method of financing of residents from outside their immediate area. After lengthy consideration and consultation with other Homes, the Board of Directors of the Toronto Home for the Aged and Baycrest Hospital had to adopt the policy "that all applications for admission from non-local communities where a community organization exists, shall be accepted only if a written agreement has been affected with such communities."

A General Meeting of the Beth Zion Congregation was called for Sunday, January 17 to discuss this very important issue, and after lengthy discussion and clarification of all the points that were raised, it was decided by majority vote that an agreement should be entered into in order to allow Oshawa residents the opportunity of entering the Home. A special committee was appointed by the President of the Beth Zion Congregation which will pursue the project further.

"By voting affirmatively on the question whether the Oshawa Jewish Community shall enter an agreement with the Home for the Aged, Beth Zion has taken a very decisive and progressive step, and shown a sound sense of community spirit and for communal responsibility," states 'The Councilier", the Community Bulletin, editorially.

KANAREK BAR- MITZVAH

The Bar Mitzvah of **Marvin Allen**, son of **Mr. and Mrs. Henry Kanarek**, will take place on Saturday morning, February the 20th, at the Adath Israel Congregation, 37 Southbourne Avenue, Downsview.

The Bar Mizvah Dinner will be celebrated at the Adath Israel on Sunday evening, February 21st.

ZIONIST YOUTH COUNCIL

On Saturday, February 13th, at 8 p. m., the Toronto Zionist Youth Council will present its annual Neshef (concert) at the north Bathurst Talmud Torah.

The programme will consist of a pageant, a choir, an Israeli Folk Dance group, and a full-length hit comedy directed by Mr. M. N. Burke, of England.

All profits will go to a worthy cause.

The Jewish community of Toronto is encouraged to attend.

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Canadian Panorama

BY MORDECAI HIRSHENSON

CAPITAL PUNISHMENT IN JEWISH LAW

The current controversy about capital punishment in Canada and the possibility of Toronto M. P. Frank McGee's Bill being debated in Parliament is causing its share of debate and letter-writing in the press in the course of which there is frequent misrepresentation of the historic Jewish position on this subject.

One finds that correspondents go to the same source of authority—the Bible—for corroboration of their views either for or against capital punishment, taking either the "Thou Shalt Not Kill" on the one hand and the various death penalties imposed in Genesis and Deuteronomy on the other, as their respective though conflicting texts.

The paradox, however, is literally the punishments of an "eye for an eye" and the death penalty and assume that in doing so they are following the Jewish practice, are mistaken. And those who disdainfully refer to the "harsnness-es" of the Mosaic code, also assuming the literal Mosaic law to be identical with traditional Jewish jurisprudence, are equally mistaken. For the Jewish law—at least by the time of the Second Temple—had advances to the stage where capital punishment had been virtually eliminated. In cases of murder the death penalty could be administered only if certain highly improbable types of evidence had been transmitted—such as the murder having been committeed in the direct observation of a witness, and after the perpetrator had received a warning against doing it— both, of course, highly unlikely types of testimony. Every juridical obstacle was placed in the way of the death penalty being imposed.

Moreover, every chedar boy is aware that "ayin tahat ayin" is not interpreted as "an eye for an eye" and it is doubtful that even in biblical times eyes were wrenched from their sockets as punishments for eye-gouging. It has always been read by the rabbinical interpreters—no literal fundamentists they—as the value of an eye in place of an eye.

It is not surprising therefore that those who regard themselves as the legitimate descendants of the true Pharisaic and rabbinic scholars— the religious parties of modern Israel —who favor the Torah as the law of the land, firmly opposed the death penalty despite its apparent Biblical sanction. Standing for the retention of the death penalty (if only for cases of treason) was the Mapai, a Socialist party which one might have expected to take an abolitionist stand.

Some Jews, however, uninformed of their own historic background, and influenced by their Gentile environment, are misled by the letters to the press—often written by Christian clergymen who should know better—and swallow unquestioningly the misleading comparisons made between the "savagery" of the Old Testament and the "mercifulness" of the New Testament doctrines.

HERMANT—THIRD JEWISH BANK DIRECTOR

Contrary to what an Ottawa Jewish press service writes, Sidney Hermant of Toronto, recently named to the Imperial Bank's Board of Directotrs, is not the first Jewish bank director in Canada in over a century (since David David, a founder of the Bank of Montreal). Lazarus Phillips Q. C., of Montreal, has been on the directorate of the Royal Bank of Canada for a number of years. Phillips is also an officer of the Canadian section of the United Synagogue of America.

AN "ALL-JEWISH" PRIZE FIGHT— POLITICIAN MEETS BOXER

Vancouver's Jewish community was recently the scene of a boxing bout between two aging and pudgy Jewish ex-pugilists. Barney Ross former world welterweight champion was in town to aid the Israel Bond Drive. He was challenged to an exhibition contest of skill and strength by Harry Veiner, rancher and mayor of Medicine Hat, Alberta.

The two fought for two rounds. Result: no decision.

Truman To Head A Tour To Israel

The acceptance of former president Harry S. Truman as Honorary Chairman of the Second Annual Masonic Pilgrimage Committee to Israel and Europe (June 4-29, 1960) was announced this week by M. W. Chester Hodges 33", P.G.M. Grand Lodge of Ohio who is Pilgrimage Leader and Committee Chairman.

The 25 day overseas Masonic tour for Masons, their families and friends will visit Israel at the invitation of the Grand Lodge of Masons of the State of Israel.

According to Pilgrimage leader M.W. Hodges 33", the Grand Master of Masons of Israel M. W. Max Seligman, will arrive in New York City on February 20th to attend the International Grand Masters of Masons' Conference in Washington D.C. and visit 16 North American Masonic jurisdictions. Committee headquarters are Suite 1101, 15 East 40th Street, New York 16, New York.

M. W. CHESTER HODGES 33", P.G.M. Grand Lodge of Ohio, appointment as Chairman of the Second Annual Masonic Pilgrimage Committee marks completion of planning for the 2nd Annual Masonic Pilgrimage to Israel (by invitation of the Grand Lodge of the State of Israel) and throughout Europe. The 25 day Masonic tour, headed by M. W. Hodges 33" is scheduled to depart New York City on June 4, 1960. Inquiries and arrangements for Masons, their families and friends, are being made through Committee Headquarters at 15 East 40th Street (Suite 1101) New York City 16.

DR. JOSEPH DIAMOND WILL BE HONOURED

Dr. Joseph Diamond, who thirteen years ago as director of the Bureau in Rochester, New York, founded the Hillel Day School in that city, is to be guest of honor at a banquet to mark the occasion. The event will take place March 20th.

CONGREGATION HABONIM

"YOU, YOUR CHILD AND THE CONGREGATION"- This was the topic of a panel discussion held by Congregation Habonim of Toronto at the Judea Brotherhood Temple last Saturday, January 30.

Mr. C. Schatzky, the moderator, introduced the panel, consisting of Mrs. Erdos, a young mother and great cultural enthusiast, who recently arrived from Hungary; Mrs. C. Schatzky, also of European origin ,a mother of three and a nursery-school teacher, as well as an active participant in congregational activities, and Mr. G. Herman, the Secretary of the Congregation, a father of two and an engineer by profession.

Mrs. Schatzky emphasized the imperative need for youth activities to supplement attendance at religious school, particularly in the teenage group. She thought that this participation would strengthen the bond between parents and children, as well as ensuring the future growth and development of the congregation.

Mr. Herman felt that since Congregation Habonim is unique in Canada in perpetuating the European Liberal tradition in Judaism, it was our duty to offer our young people activities giving them this background, which could not be found in any other organization.

Mrs. Erdos said we must realize that in Canada social and cultural life were an integral part of congregational life, and that we should offer cultural events to attract the younger generation.

After general discussion, it was decided to form two committees; one to supplement the cultural and social program, and the other to organize recreational and educational activities to interest the ten-to-twenty age group. These activities would be open to non-members for a nominal fee.

TORONTO ORBIT

BY BERNICE DYMENT

The Talk of Our Town: A fur-trader's account book - in Yiddish. The Old money-lender stereotype still lives. — Radio enters the Anti-discrimination fight. — A Jewish Show - biz Personality. Spell "Weasel" — in Yiddish!

This February is certainly strong on "B's", what with the Bicentenary, and Brotherhood Week coming one after the other. In connection with the first "B", did you see the window displays in a number of down-town, and plaza stores? I was particularly intrigued by one of the items in the Yolles window. This was an old account book kept by the late Henry Sadowski, father of Mr. Ben Sadowski of Toronto.

Henry Sadowski was a fur-trader in Massie, a small Northern Ontario community during the latter part of the last century. He kept detailed records of his accounts with his Indian clients, all written Yiddish with the exception of "Paid in Full". This was written in plain English.

It appears that there was a flourishing trade in weasel fur at that time, for there were a number of entries, phonetically translated into Yiddish as "veasel". Come to think of it, how would you spell weasel in Yiddish?

JEWISH STEREOTYPES

And speaking of Brotherhood, brings us to this matter of stereotypes. Apparently this is an insidious thing which dies very hard. Some one mentioned stereotypes to me in connection with a film made by the National Film Board which was shown at the Brotherhood Meeting of Toronto Lodge, B'Nai Brith this week. The film dealt with discrimination in employment in Canada, through the experiences of three different individuals - an Indian, a New Canadian, and a Jew.

The Indian wanted to become a Doctor, the New Canadian desired another profession, but the Jew wanted only to get a seat on the Stock Exchange! Shades of the old money-lender, elevated now to the status of international financier.

In contrast to this, the bigot —the villian in the piece—was depicted as such a complete monster that no one could possibly identify with him.

Because the general run of polite bigots never behave in so obnoxious a manner, how could they possibly feel that the message was directed at them?

ANTI DISCRIMINATION — ON RADIO

Another attempt at the same target is being tried on radio this month through a series of four broadcasts on the "Canada at Work" series. This series has been arranged by the Federal Department of Labour as its educational program under the Canada Fair Employment Practices Act.

Subjects of the talks are: "Is Fair Employment Good Business?"; "Discrimination - our Achilles Heel"; "The trial of Joe Crosby" — a dramatized story of prejudice and discrimination; and "The Turning Point", a dramatic production and a study in fair employment practices. Check for the time in your area.

SHOW-BIZ — U.S. vs CANADA

Are our American cousins more night - club minded than we are here in Canada? Apparently so, according to Miss Judy Lee (Judith Levine), a red-haired, green-eyed, talented young singer who has been doing 2 shows nightly at Le Cabaret night club in Toronto for the past few weeks.

I had a most interesting conversation with Miss Lee between performances at the club, and discovered, for example that her career began at age 11 when she appeared as a child singer in the Yiddish theatre in New York. In her teens she entered as a singer of Yiddish songs in that incubator of Jewish talent — the Borscht Circuit.

Her repertoire now is mostly musical comedy songs which she does in a style particularly her own, but she still keeps up her Jewish songs for Bar Mitzvahs, and club dates. "It's odd", she told me," that whenever I'm booked for a Jewish affair, my agent tells me to limit my Jewish numbers to one or two at most. But invariably, once I start, the audience won't let me go on to anything else, and it turns out to be an all-Jewish programme after all."

Getting back to the Jewish patronage of night-clubs here and in New York, for example, Miss Iee commented that most of the clubs there depend on Jewish clientele for their very existence, whereas in Toronto she rarely sees any young Jewish couples in the local clubs, except on week-ends.

camp moshava

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The Emigres And Bonn:

GENTLEMEN'S AGREEMENT AMONG THE OLD NAZIS

BY SEYMOR FREIDIN

Bonn.

By gentlemen's agreement among old Nazis, the most highly organized anti-Semitic ring in the world today sits with headquaters in Cairo.

The reasons are quite simple. Proof of membership in the Nazi party, service in the SS or a helpful hint from an old comrade are the cards of admission. Once in Cairo, the sky's the limit as far as anti-Jewish propaganda is concerned.

In the indigant outcry against the latest rash of anti-Semitism in Germany, the malignant operations of the "Cairo group"—as it's known to the unreconstructed Nazi trade—have been overlooked. Down there with Nasser's full blessing and open purse, Nazis are working full blast as if nothing had ever happened to their world.

The most prominent worked as a deputy under Goebbels. His name is Johannes von Leers and his work has been mentioned in this space before. He recently became converted to the Moslem faith. Now, Goebbel's ex-aide goes under the name of Omar Amin von Leers.

Under his direction, virtually all the Nazis working for his propaganda shop today managed to slip out of Germany into Cairo. Some of them were "wanted" men, facing prison sentences. The pipeline for assisting these refugees exists in West Germany, as do funds and willing hand. It has not been uncovered. Moreover, no serious investigation into such a channel is known to have been undertaken by authorities responsible for security.

* * *

Take one name that made use of the escape route and thus provoked a short-lived scandal. He is Ludwig Zind, a teacher, who faced a year in jail for making anti-Semitic remarks. Zind works for von Leers under the name of Mahmound Salah. Tactful queries addressed to the Egyptians about Zind were coldly ignored.

Over the last few years, von Leers has assembled around him a real murderers' row of propaganda assistants. He has the ex-Gestapo chief of Warsaw, Leopold Glein, sentenced to death in absentia by the Poles. Then, there are such notorious propagandists as Louis Heiden, ex-Nazi journalist from Berlin. He translated "Mein Kampf" into Arabic. Another is Hans Appler.

With the collapse of Hitler's Reich, Appler found asylum in Spain. He went to Cairo with the help of von Leers. In Nazi days Appler was No. 1 assistant to Julius Streicher, Hitler's most militant Jew-baiter. Appler's job today is as psychological warfare expert against Israel for Nasser's propaganda machine.

Egyptian security has been retreated and set up with the counsel of former SS officers. This is a section that also works closely with von Leers in many of the propaganda operations. Joachim Daemling, once Gestapo chief in Dusseldorf, is one of Nasser's security advisers. He concentrates, on the basis of experiences, on prison camps and "people's tribunals."

These are only a few random names. Von Leers is reputed to have at least 200 diehard Nazis working with him. Of that total, around a third would face courts and probable jail terms if they could be brought back to Germany for trial.

The SS officers, who help gaurd security for Nasser, also include murderous thugs wanted here for mass murder. Like the men around von Leers they have virtual immunity. As a matter of fact, they are held in high regard in Cairo.

Not a peep of protest, however, has been uttered about the presence or activities of these Nazis, either in the high councils of the UN or on policy-making levels of governments. Both East and West seem so preoccupied with courting Nasser that they ignore the nest of Nazis with black records that the UAR dictator keeps on his payroll.

When the sign of the swastika was being splashed around the world a few weeks ago, von Leers' outfit rode the poisonous crest high. There were even sly suggestions that the Nazi organization in Cairo was the brains behind the campaign. That may not be so. But it is high time that the world took a hard look at von Leers and company.

Nutrias Raised On Farm In Hula Basin

GALILEE FURS FOR EXPORT — A Letter From Israel

Furs have never really been associated with this country. They have been linked with scenes of the freezing northern countries, like Alaska, Siberia or Lapland, or glittering gala nights in the capitals of the world during "the season."

But this may well change. Only a few winters hence, well-dressed ladies will be hugging expensive Galilee chinchillas and nutria coats. Thanks to the Jewish Agency, a new large nutria farm has already been established near where Lake Hula used to be, not far from Hulata. Early experiments have been in progress for four years at Kfar Ruppin.

It all started a year ago, when a portly Argentinian who bears a striking resemblance to General Franco came to this country "to look around" for possibilities of setting up a Pampa style cattle ranch. Mr. Nuri Dorra, head of a family of ten, had in mind "a little thing" like a 1,000-dunam farm. He left after being shuttled from office to office none of which really had a 1,000-dunam farm to offer.

Agency's Offer

The Jewish Agency Economic Department, however, having heard of the Dorra family's manifold interests in South America, ranging from television to breeding aquatic rodents stepped in to offer a tract of 134 dunams and a minimum of bureaucracy. It was enough for a nutria farm.

Mr. Dorra, 48, who was born in Damascus and left for Argentina 30 years ago, accepted the offer. He and his family arrived last December with 325 nutrias as part of their luggage.

Nutrias are hardly the kind of mammal a woman would care to make a pet of. They look like a cross between large rats and beavers and have reptilian characteristics. They use their forelegs like squirrels. They are equally at home in water and on dry land and the encyclopaedia describes them as the "South American coypu, an equatic rodent."

With the nutrias reproducing at near rabbits' pace—a female nutria can produce three litters a year—the prospects for the Galilee fur industry are bright. The nutria's skin and coat are also used for sombreros and mohair scarfs. South Americans say that its white meat is delicious.

Booked Up

Mr. Dorra, who sold 80 per cent of his Argentinian nutria furs to the U.S. will have no problems with markets. British and Italian furriers have already offered to purchase all the furs he can offer. Each nutria fur sells at $8 abroad. To make one nutria fur coat about 30 skins are required. The coats sell at $1,000.

Mr. Dorra explains the quality of the sabra nutrias by the very suitable Galilee climate. Each animal is fed on about 550 grams of maize, green vegetables and peanuts a day.

With the demand for fur almost unlimited, Mr. Dorra says that he is ready to advise kibbutzim interested in breeding nutrias.

The Dorra family expects to sell 10,000 furs in two years' time and after that between 10,000 to 20,000 annually. So far only the members of the family — but all of them — are working on their Hula farm. The Jewish Agency Economic Department loaned them IL-20,000 (at the regular seven and a half per cent interest rate over five years).

The Jewish Agency Economic Department is also to aid in the setting up of an experimental chinchilla farm at Shadmot Dvora. A newcomer from Rhodesia, Mr. Yosef Miller, aims stortly to import these valuable furcarrying rodents.

The 20-year-old local furrier trade has so far imported its skins, purchasing them at London auctions. The workmanship of Israel furriers is top-class and last year it earned the country about $150,000 from exports to Switzerland and Sweden.

Most of the 80 furriers in the country work mainly with Persain Lamb. According to Mr. M. Rothblum the veteran chairman of the Furriers Association, furs could be made into a great industry here. For winter furs perhaps even more than diamonds, are a girl's best friend.

PICTURE OF THE WEEK

Israeli Cabinet Deliberating On Syrian Situation

Prime Minister Ben-Gurion and all members of his government after emergency meeting with President Ben-Zvi.

In The Tradition Of Jonah, The Prophet

SUBMARINE "TANIN" ARRIVES HOME

BY PAUL KOHN

Israeli's first submarine sailors, since the Prophet Jonah, last month arrived safe and sound in Haifa, after a 16-day voyage from Portsmouth. Although their fish was a submarine called Tanin (Hebrew for "sea monster") they, too, were a little the worse for wear when they shuffled out into a full-stream naval ceremony after a year's intensive training in Britain with the Royal Navy and an arduous home-bound maiden voyage.

The Israeli Navy acquired two British submarines as a counter to the strong Soviet-built submarine force that the U.A.R. has been building up in the last two years. They were Springer and Sanguine, both "S" class submarines, designed in 1942 and launched in 1945. Though not very modern by nuclear-powered submarine standards they were reckoned to serve the purpose of the Israeli Navy very well. There was no lack of Israeli volunteers to man them, and the officers and ratings took their courses in Britain.

At 9 a.m. on November 30 the officers and ratings of the Israeli Navy sailed the Tanin out of H.M.S. Dolphin, the Royal Navy submarine base in Portsmouth. It was the first time that an all-Israeli crew was handling the submarine without British escort, and they were making their longest voyage yet.

The Tanin and Rahav (whose crew is still training with the R.N.) were designed for one thing only—underwater fighting. Unlike the huge American atomic submarines, accommodating the men inside these battle machines was apparently only an incidental consideration. The narrow, black, cigar-shaped Tanin is 217 feet long. Her displacement is 814 tons and 1,000 tons when submerged. She carried twelve torpedoes.

As they climbed into their "sea monster" the Israeli ratings looked as different as the 16 countries they originally came from. There were Captain Blood types-those tattooed like a Persian carpet-to whiskered reproductions from "Players Please" cigarette packets. They hailed from China to Morocco, Yemen to Poland, Mexico to Hungary; there were Iraqis and sabras. Their backgrounds in Israel range from farmers to rabbis' sons, paratroopers to new immigrants, less than two years in the country. Probably in no other submarine will you find seamen laying tefillin or being served kosher food.

As the Israeli Navy had no submarines from which a tradition or esprit de corps could emerge, for every one of these volunteers submarines were a "blind date." For them it was no spur-of-the-moment decision, all having to sign for five years' service.

Once underneath the coning tower of a submarine like Tanin one has entered a new world. Here there is a roar of diesel engines and a twisted mass of machinery—engines, motors, pipes, cables, wheels, vents, gauges, clocks, switches, and microphones.

It is possible to walk in single file through the boat, but the inexperienced will get a few cracks on the head.

Somehow space was found for 42 bunks. Thus sleeping is by the "hot bunk" system, whereby the crew rotate for the bunks, most of which are short and narrow and squeezed in anywhere there is space. The officers share four bunks; the skipper has one to himself, but that is all his privacy.

Sleeping is not easy because of the constant 24-hour noise. The air in the submarine after a few days at sea becomes nothing short of putrid. Smoking was permitted only on the bridge accessible only when the submarine sailed the surface and when not at exercises. There are no showers or baths on the Tanin.

One of the fortunate things for the Tanin crew on this trip was the galley. The chief cook (from Poland) and his assistant (the son of a Yemenite rabbi) showed originality in preparing menus, and Bloom's worsest has probably never undergone such a variety of treatments as in this submarine. On Friday nights Jamaica rum and Spanish wines were served in all messes.

The Tanin was named personally by Premier Ben-Gurion, who took it from Isaiah. Rolling in gales in the Channel and Biscay it looked less like a sea monster than a phantom ship. The first three days of the Tanin's homebound voyage were rough, but the seamanship could not have been calmer. Discipline, too, left nothing to be desired.

Commander Dror (34), of the fishermen's kibbutz Maagan Michael, south of Haifa, worked his officers, crew, and himself extremely hard during this trip. Submarine exercises were held daily, the Tanin diving often to maximum depth and sailing submerged for long hours. Gunnery practice and "emergency" training were also held. Commander Dror never slept more than two hours at a stretch during the entire voyage.

Sailing through the Mediterranean was mainly calm and the weather was spring-like. Except for a French "Neptune" submarine hunter 'plane, which dived to "investigate" a few miles off the Algerian coast, the trip was uneventful. Exercises were stepped up and included mock attacks on "enemy targets." The Tanin sailed past Sicily, Malta, and the Grecian archipelago before entering Haifa harbour, where Cabinet Ministers, Chief-of-Staff General Haim Laskov, the O.C. Navy, Shmuel Tenkus, thousands of Israeli Navy personnel, and a huge holiday crowd cheered her home.

The Tanin and Rahav will considerably strengthen the Israeli Navy, particularly its offensive power. They come as an addition to its fleet of destroyers-two bought from Britain and the third [illegible] from the Egyptians during the Sinai Campaign, a small [illegible] boats. Israel [illegible] frigates to Ceylon.

Although the [illegible] much stronger [illegible] —possibly ten [illegible] marines—the [illegible] weapon is that it [illegible] to compete in [illegible] with an enemy [illegible] ating on a "[illegible]" its stealth makes it a [illegible] menace. With twelve [illegible] oes it is also considered [illegible] lly armed. "It is the [illegible] which enables a David [illegible] Goliath type of sea warfare," is the way Commander Dror puts it.

Conflict Between Science & Religion?

MEDICINE AND HALACHA

BY DR. BERNARD HOMA

The Jewish religious approach to the practice of medicine pays due regard to the spiritual and moral as well as the physical welfare of the individual.

Rabbi Jakobovits, whose late father was a member of the London Beth Din, and who was until recently Chief Rabbi of Eire, has written a comprehensive treatise on this important subject wherein he presents a comparative study of many of the great medico-religious problems in history and analyses the position of Jewish doctrine in relation to them. In most instances the Jewish attitude is shown to be more liberal than those of the Roman Church or of Mohammedanism, or as Rabbi Elie Munk, of Paris, puts it in an excellent foreword: "Jewish law, whose severity and moral discipline generally surpass those of other religious systems, reveals itself on many occasions much more supple and tolerant than other systems."

The work is well annotated by references to the original sources in religious, medical, legal, and historical literature, and more than 100 pages are devoted to these notes. It is a pity, however, that the chapter number is not shown on each page of the main section as is done on the pages of notes; this would facilitate cross-reference.

The author displays great erudition and a deep understanding of his subject and covers a very wide field, including such matters as the status of the physician, eugenics, sterilisation, abortion, euthanasia, human dissection, and artificial insemination, over many of which there has been and still is much controversy among the great rabbinic authorities. Not everybody, will agree with all of the interpretations of Halachic rulings as given by him. These are of necessity much abbreviated and, perhaps, in consequence, over-simplified. Similarly, it is not possible to deal adequately, in the space of a short review, with the many controversial opinions in this scholarly work.

An important fact emphasized by Rabbi Jakobovits is that "in the Shulhan Arukh . . . most of the diseases, treatments, and medicaments mentioned had their origin in the Talmud over 1,000 years earlier. . . . This does not imply that the codifiers of Jewish law ignored the changes around them or that they accepted the medical authority of the ancients as infallible. They simply limited the deposition and classification of their rulings to laws treated in the Talmud and some later masters, leaving the study of new precedents mainly to their many collections of responsa."

The modification or suspension of some of the Talmud's health rules is explained by the introduction of certain "principles. One of these is that we are no longer competent experts" in the application of medico-religious rulings. This particular "principle" is "frequently used by Isserles," and it is of special interest to examine one such instance, cited by the author, which deals with the question of postmortem Caesarean section.

Apparently, Karo still accepted the Talmudic directive that, if a woman died during labour on the Sabbath, it was permissible for a knife to be brought "for opening her abdomen to remove the child in case it be found alive (O.H. cccxxx, 5). But Isserles adds that this is no longer done, even on weekdays, because we are no more competent to recognise the moment of the mother's death with sufficient accuracy to enable the child to live (ib., gloss) and to prevent hastening the mother's death by a premature incision".

But is this the end of the matter? Surely not. For this interpretation of the ruling by Isserles, given four centuries ago, raises some important issues. Isserles has introduced an element of doubt, which was apparently not present in Talmudic times, as to whether the mother can be reliably regarded as dead in sufficient time (perhaps 15-30 minutes) to enable a living child to be extracted. Are we to assume that Isserles meant his ruling to apply to lay people only, which would be quite understandable, or does he include doctors also? Nowadays, it is possible for a doctor to say with certainty that death has already taken place, and even in the rare instance where cardiac massage can still be attempted, an abdominal incision, far from being contra-indicated, could, in fact, be of assistance. Many may remember the case of a woman about thirty years ago in London who, in an advanced stage of pregnancy, was knocked down in a street accident. She was carried into the surgery of a near-by Jewish doctor, who, finding her to be dead, had the presence of mind to open her up and to take out a living child. Surely, this great act which was in full conformity with the noble purpose of the Talmud would have been permitted also by Isserles!

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The Bicentenary And Our Future

The Bicentenary celebrations, this week, will remain for a long time in the memory of its participants. Ontario Jewry has not only demonstrated its attachment to Canada, but at the same time shown its vitality, its spiritual ripeness.

It certainly deserves the compliment paid by the Governor-General, the guest of honor, in his tribute to Canadian Jewry, congratulating the community for its high spiritual values.

"Our world will not rise from the confusion in which it lies without a spiritual revival in our standard of ethics and morals," M. Vanier said.

His excellency thus proclaimed one of our religious beliefs.

Most fitting, and in the spirit of M. Vanier's moving words, was the answer of Mr. Saul Hayes, executive head of the Canadian Jewish Congress. Mr. Hayes certainly spoke for all Canadian Jews, conscious of their heritage, when he said:

"The history of Canadian Jewry is a short history indeed in the sweep of civilization. 200 years is almost, in the Biblical terms, "as of yesterday." It must be considered however in the perspective of the history of Canada—in fact in the history of the entire continent. . . .

"What is our study of history? It is the age-old dilemma of a Jewish survival and a Jewish culture.

It may be the story of the United States Jewry.

In other words, Canadian Jewish history is 200 years old, but the history of the Jews, some of whom are in Canada, is 4,000 years old.

The Jews of Babylon were overawed by the might and prestige of the conqueror. The Alexandrian Jews fell victim to the persuasive and pervasive Hellenistic culture—life was very good for them, there was no antisemitism, they were full participants in a mighty culture. Moorish Jewry continued on into Catholic Spain and became victim of the theology of the Dominican Inquisitors. American Jewry is sometimes called a wasteland, but it is too early to say whether this discription is truly apt or whether the seeds of a very flourishing culture will make it the significant Jewry.

This is the challenge of the Twentieth Century. For the Jewish community of this country the challenge is how we will be able to remain comfortable with two civilizations, with two cultures. For us to be a successful Jewry the agenda for the next generation, in fact for the next few generations, will have to be seeking, striving to remain loyal to the values which make us Jews and at the same time an integral part of the Canadian scene. However, one does not face the future generation with an agenda. There will be no Jewish community in Canada if we here today do not succeed in deepening the respect for and knowledge of our past and our religious values as well as our understanding of the philosophic basis on which a Jewish community exists. On the other hand there will be no Jewish community in Canada if the Jews in Canada are not at the same time fully part of Canadian cultural valnes and the warp and fabric of Canadian life. If we choose the one we will live in a ghetto wherein no sunshine dwells. If we choose only the other we can forget all our past and all our glories. Fortunately, the choice does not have to be one or the other. It is possible to have the best of two worlds."

The Labor Zionist Convention

The national convention of the Labor Zionist movement, which will take place by the end of this month in our city, will certainly arouse community-wide interest. Whether one belongs to the labor faction of the Zionist movement or not, one must recognize the great Jewish and Zionist service performed by Labor Zionism,—in the land of Israel as well as in the countries of the Diaspora.

Prime Minister Ben-Gurion, today the world's Number One Labor Zionist, once coined a slogan, "Mimamad Leam"—from class to nation. Ben-Gurion then, for the first time, formulated his belief in freeing Labor Zionism from doctrinaire Socialism and creating a people's movement, in order to accelerate the process of the national self-emancipation of our people.

Many have questioned and may continue to question certain aspects of Labor Zionist policy. But who will doubt that in the patriotic Jewish effort of our times the Labor Zionist movement has marched in the forefront of our renascent people and redeemed homeland with pride and with vigor, in the service of the nation at large?

The slogan of Mr. Ben-Gurion—"from class to nation"—has certainly found resonance within the Labor Zionist movement, and made Mapai what it is today: a liberal, moderate, Western orientated people's party.

Here in Canada, the Labor Zionist movement certainly has deserved the attention of all of us—no matter what our opinion about Mapai's philosophy. It has helped in the development, in the growth of the Canadian Jewish community, while leading the destiny of the nation in the homeland.

We of the Canadian Jewish News, greet the Labor Zionist convention in the spirit of Jewish unity, to which this newspaper is dedicated.

Our Jewish community is grateful to the leaders of the Labor Zionist movement for selecting Toronto as their convention city. The delegates will discover here genuine hospitality, a cordial welcome, in a ancient Hebraic tradition.

Thus Toronto will salute the Labor Zionist convention in the spirit of Jewish solidarity, transcending all political philosophies. It hails all who labor for Zion.

Kashrut And Ethics

The Canadian Jewish News has eliminated from this weeks' issue a number of advertisements of products and firms carrying the "Kosher" label. We do this at great sacrifice, finan cially.

Such a drastic action demands an explanation. A newspaper does not discriminate against any bona fide advertisers. We shall continue to accept all advertising whether the product is kosher or not. However we shall certainly refuse to place advertisements of firms who label their products as kosher without authoritative Kashrut warranty.

In Toronto, and in Ontario in general, too many firms have continuously misled the public by advertising products as kosher without any supervision from the Kashrut Committee of the Canadian Jewish Congress or any other recognized Rabbinical authority. We refuse to become a part to such misrepresentation of Jewish tradition and will not tolerate deliberate ignoring of ethical standards.

We hope that our financial sacrifice will help create in our community an atmosphere in which elementary ethical standards will be applied in regard to Kashrut.

At Toronto's Historic Jewish Rally

The Governor - General and Madame Vanier listen to the address by Mr. Samuel Bronfman, President of the Canadian Jewish Congress. — At left: Lt. Governor Mackay greeting guests at Queen's Park reception.

A Poem

EVENING PARTY

BY DAVID EINHORN

Step by step, step by step,
every step ascoffold.
Green stars, tiger eyes,
tearlessly the silence cries.
In my thorn crown I go
through the red evening glow,
like a gown dyed in blood's hue
I was drenched by the dew.
So I walk in humbleness in a monarch's purple dress
with my thousand-year-old weight
to the palace of the night.
How the grey ravens croak!
The night shall soon take off my yoke
and with the rustle of the cold forest
in her lap rock me to rest.

From ONIONS AND CUCUMBERS AND PLUMS
by Sarah Zweig Betsky

HOW TO SEE AMERICA

BY RICHARD YAFFE

New York — It is trite, of course, to say that America offers a most rewarding experience to the potential tourist. But it can also be a most frustrating one, if only because of its size. To those with limited time and/or budget, a glance at the map is instructive: San Francisco, after all, is as far from New York as New York is from London.

Rewards will be had from choosing carefully what one wants to see and experience, other than merely to have a look at how a former colony is getting on. There is much to see and experience here: between New York and the West Coast is scenic beauty and grandeur, natural and man-made, to rival any in the world and surpass not a few. There are tremendous plains, great forests, sea-like lakes, hot deserts and snow-capped mountains, fine national parks, deep gorges, milliards of rivers — and cities, cities, cities sitting in or around great bustling industrial complexes or extensive farmlands. And there is always fabulous Texas, about which the latest goes: "Aw, Bill, let me pay for the Cadillac; you picked up the lunch check."

A trip across the country, therefore, would be indicated, but not unless the traveller has two months at his disposal for doing it by air is to miss much. The suggestion of this correspondent is (for the bigger budget a rented car, for the medium budget, a transcontinental train, for the smallest budget, a transcontinental autobus. Routes and stops should be plotted well beforehand, so that one route will be taken westward, another for the return. Thus the important spots will be seen en route — Grand Canyon, Yellowstone National Park, the Western cowboy states, the ranch country, Indian reservations and hundreds of other fascinating attractions.

But for the traveller limited in time, and for whom this is the first trip to the States, the advice must be to stick to the East — to make the most of New York, to go north only as far as Boston and south only to Washington and its environs, with stops in Philadelphia and perhaps Baltimore en route. And as for sheer scenery, for those who dote on scenery, side trips through New York State should not be foregone: the Catskills, where (comedians say) planes fly overhead each morning, dropping hot potatoes into cold lakes of borschet; the Adirondack mountains, the Great Lakes, Niagara Falls, the Finger Lakes, the Chautauqua region — all of these are breathtakingly beautiful. And to top them all is the boat ride up the Hudson River, through the Palisades, past West Point, and on up to Albany on the Hudson River Day Line, with picnic lunches abroad.

And then there is New York City; a holiday in itself. As one who loves London (and Paris, Rome, Florence, Warsaw, Prague, Budapest, Cracow, Jerusalem and many, many more), this correspondent (a New Yorker) does not hesitate a moment to recommend it, and to promise a well-spent holiday. There is everything here for every taste, except, perhaps, the Broadway theatre, which goes into hibernation in late spring, not to awaken until autumn. But there will be worth-while plays sitting out the heat on Broadway, and perhaps even more worth-while ones in "off-Broadway", a section which encompasses practically all of Manhatten, and where the liveliest theatre is to be found.

Music is not at its best here in the summer: a great part of the New York Philharmonic can be found for a short season ago. But not for long. Like Petticoat Lane, the Lower East Side is also feeling the march of progress, and in danger of being crowded indoors, into stalls.

The music festivals within easy distance from New York are another matter, however. Your travel agent will know about these; I would only add that if you love music and are here at the proper time, the Tanglewood Festival at Lenox, Mass., with the Boston Symphony Orchestra and various ensembles and choruses, stands with the finest in the world, including your own Edinborough and Glyndebourne Festivals.

You will want to take in the usual sights — Empire State Building, Radio City Music Hall and the television and radio tour, Statue of Liberty, etc. I would underscore two: the United Nations (try to stay to lunch in the Delegates' Dining Room; it is available to visitors in summer); and the boat trip around Manhattan Island. I have been here many years and am at the U.N. nearly every day, and I do not tire of either.

But being a "prowler" in any city I visit, I must recommend prowling over New York. Each section is a delight in itself: Little Italy down around Mulberry Street, and near it Chinatown with fine restaurants in both sections; the Scandinavian and Syrian sections in Brooklyn, the Hungarian, Czech, German and other areas in the 80's on the East Side of Manhattan, and many more "native quarters" each with its own individual flavour. And there is also Harlem, of course.

And there is the Lower East Side. This is not as it used to be; the Bronx and Brooklyn have long beckoned to the Jews, and now Suburbia is "The Thing." The elderly Jewish push-cart people now speak a bit of Spanish, too, along with their Yiddish and a smattering of English, which goes to show how far and deep the Puerto Ricans have penetrated. But there is still a chance to see the "push-cart streets" almost as they were many years

Since New York is the largest Jewish city in the world, there are many things for Jewish visitors to saviour; again, unfortunately, not to the fullest extent in summer. But there is enough. Yeshiva University is unique; a full-course institute of higher learning, including a medical faculty, under Orthodox Jewish auspices, and where a yarmulka is frequently to be found under the surgical interne's white cap.

The Jewish Theological Seminary of America is the fountainhead of Conservative Judaism in America, and now, with the formation of the World Council of Synagogues, in the world. Its library should be a magnet for the lover of Judaica with its priceless books and manuscripts. The Seminary also sponsors the Jewish Museum on Fifth Avenue in what was the Warburg mansion, given to the Seminary by the Warburg family. Here one will find as good a collection of ritual objects as there is anywhere, as well as an exhibition of more modern works — paintings and sculptures by Jewish artists. This is one of the "musts" for a Jewish tourist.

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Record Of Peace And Tranquility

Toronto And The Bicentenary

BY J. IRVING OELBAUM

Following is the text of the historic address on behalf of Ontario Jewry by J. I. Oelbaum, National Vice-President of The Canadian Jewish Congress on the occasion of Toronto's civic luncheon honouring Bicentenary celebration, at Royal York Hotel.

There have been few occasions in my career in community service that can compare with this particular moment for the deep sense of fulfilment that it provides. Our Jewish Community in Toronto-forming part of the larger community in Canada, - has participated, in a modest way, in the growth and achievements of Canada since the very beginning of the British regime. The tender plants which were planted here at that time by a handful of men in the armies of Generals Wolfe and Amherst took root and grew with Canada's own growth and development.

Most of us, as individuals, cannot lay claim to such long tenure in Canada; neither for that matter, can most Americans trace their forebears back to the Mayflower or Canadians back to the United Empire loyalists. However, one thing we would not wish to do is to establish any kind of snobbery of lineage, which is one of the things our ancestors came to this land to avoid.

What we are here for, today, is to note with pride and satisfaction and to celebrate the fact that here, in Canada, we have a record of unbroken community living in peace and undisturbed tranquility for two centuries. A community that has shared the trails and tribulations of this country as far back as the revolutionary wars to the south, the 1837 rebellion, the Fenian Raids: and the many other difficult and trying occasions in our history right up to this date. Ours is a community which was here when we entered Confederation as part of the British colonies and later, as part of the Canadian people.

For some of us Canada is an adopted country, a country chosen as a home; for others - and tragically there were more and more of these through the years - it is the only place they have known as a home. The love and attachment of Canadian Jews to Canada is not something that needs loud trumpeting or repeated demonstration. The story of the Jews in Canada speaks for itself.

Though the Bicentenary is a national celebration it is being held in Toronto and here, in the centre of English-speaking Canada, our community in its relations to the total community has been a sort of testing ground for a new concept and the new composition of Canada which is developing in these post-war years when Canada's population is becoming more and more diverse and less homogeneous.

That testing, of which we have such a very practical and inspiring demonstration here, in the person of Mayor Nathan Phillips of whom we are justly proud, is one that speaks well for the soundness of Canada's life and development in the future.

On behalf of the Jewish community of Ontario I am deeply honoured and privileged to acknowledge the respects and tribute paid by the City of Toronto to the Jewry of Toronto and Canada today.

LETTER To The Editor

"FISHING FOR SOULS"

The Editor,
The Canadian Jewish News.
Dear Sir:

It must be a unique privilege to be singled out for the attention of your paper. As a religious Jew, I am sure you would not willingly mislead your readers. There are several misstatements in Mordecai Hershenson's "Canadian Panorama" of last week, which I would like to have corrected.

1. I am not a "self-styled second generation Hebrew Christian" but a self-styled third generation Hebrew Christian.

2. The Club for couples of mixed marriage is not only for Jews and Gentiles, but for white and coloured as well. There are no sinister designs behind it.

3. While addressing the Peterborough school I was not wearing "a pious Judaic yarmulka" or any other yarmulka; in fact I was bare headed.

4. Neither myself nor the innocent Archdeacon "of the local Church of England" (!) had any intention of embarrassing Jewish scholars. In fact we were hardly aware of them.

— J. Jocz (The Rev.)

Sermon For The Week

The Two Arks

And Moses took the bones of Joseph with him. (Genesis xiii. 19)

The Midrash observes that two arks accompanied the people of Israel on their journey towards the Promised Land. One of them was the ark containing the bones of Joseph, the other containing the tablets of stone given on Sinai. When the Israelites were asked by their neighbours to explain the significance of the two arks they replied: "The one whose bones rest in this ark kept the Torah which lies in the other."

Between tradition and ancestor worship the demarcation line is sometimes finely drawn. How do we distinguish between a superstitious reverence for the past and the use of past spiritual experience as a guide for the present and future? The answer appears to be given in the Midrash. The bones of Joseph were not venerated for themselves. Sacred relics are hardly known in Jewish history. The people took the bones of Joseph with them to remind them of the power of a life controlled by the Torah.

I am not obliged to follow in the ways of my fathers simply because they were the ways of my fathers. I am obliged to walk in these ways because what was of value to my fathers can be of value to me. Joseph had no right to influence the lives of his descendants from beyond the grave; the dead, no matter how eminent, have no vote in the concerns of the living. But the divine law which made Joseph what he was had every right to influence the lives of those who would aspire to live nobly as he did.

There is a good and a bad approach to tradition. The bad approach is that of those who follow the past simply because they lack the courage or the initiative to break its shackles. They prefer an easy-going attitude by which men are excused from thinking for themselves, in reliance on the thought of those who have gone before. In an age of insecurity it is comforting and tempting to believe that we can be spared from grappling with our problems by consulting the life of a saint who has gone to his rest of the books he has written. But in Judaism the Torah is a vital principle with a fresh challenge to each generation.

It is evident that God does not want us to be mere replicas of our fathers, or He would not have allowed our problems to be so very different from theirs and our situation such that there can be no question of direct guidance from the past. In Jewish teaching it is the 'custom of Israel that is Torah". There is no excuse for investing the maxim, as some have done nowadays, to read: "The Torah of Israel is custom.' Judaism refuses to allow its adherents to worship any human being, even a parent or teacher. The respect due to our mentors stems only from their deeper awareness of God's will.

But in our day most people are prepared to accept the implications of what has been said. We all talk about "progressive" Judaism and the need to "adapt" our views to the best thought of the day. Unfortunately, in the process we forget that there is a good, as well as a bad, approach to tradition. The result is that our liberality and progressiveness is all too often expressed in a negative way. I am a modern man and therefore I do not keep this or that". I am a modern man and therefore I do not believe in that". There is little attempt to recognise the positive values enshrined in our glorious traditions. There is some truth in the remark of a wit: "The Jew is like any other Jew, only more so. The modern Jew is like any other Jew, only more so".!

According to the teaching of the rabbis, the righteous are called "living" even after their death. But they live on by virtue of the Torah they obeyed while on earth. Only through our obedience on this Torah we can share in their immortality. The ark of the Torah without the bones of Joseph who lived by its precepts contains only two tablets of lifeless stone. But it is the ark of Torah which gives meaning to the ark of Joseph. Without the Torah the bones of Joseph are no more than rather pathetic relics of past glories. It is through the Torah that these bones live again.

Social And Personal

1200 MEMBERS OF "FARBAND" IN TORONTO

The Farband Labor Zionist Order, now entering its 48th year of existence, is today the most unique Jewish fraternal order on the continent. It combines a socia-cultural program based on humanitarian ideals, with practical benefits for its members. As the fraternal arm of the Labor Zionist Movement, the Farband represents the philosophy of the pioneers in Israel, amongst whom some of the more prominent ones include President Ben Zvi; Prime Minister Ben Gurion; Foreign Minister Golda Meir; Finance Minister Levi Eshkol, Moshe Sharett, Pinhas Lavon, Aba Eban and many others.

The Zionist idea permeates the very being of Farband, and, as a result, its members have raised many millions of dollars for Israel and general Jewish welfare needs, through the United Jewish Appeal, the State of Israel Bond Drive, the Jewish National Fund. Through the Histadrut, Israel's Federation of Labor, the Farband supports and has sponsored many projects in the fields of health and vocational training in the Jewish State.

First Lady of Canada receives flowers from little Miss Black, daughter of Mr. and Mrs. Isadore Black.

Rabbi Reuben Slonim, chairman of the celebration at Royal York Hotel, looks on.

An examination of the founding principles inherent in the National Jewish Order, will reveal that the Farband has not changed its ideological approach to Jewish life, nor its survivalism concept. In January 1913 the constitution adopted at the founding convention in Rochester, N.Y., proclaimed that the object of Farband was "to promote a revival of the Jewish National Spirit among the Jews of the United States and Canada, and to help in the establishment and economic fortification of the State of Israel."

It should be pointed out here that thousands of children who, during the past half century, graduated from Farband schools in Canada and the United States, are today among the leaders of Jewish communities throughout the land. Jewish education continues to play a predominant role in Farband activities. As do cultural and social undertakings.

The Farband strives to serve the interests of freedom, by supporting and encouraging all liberal causes in Canada, the United States and throughout the world. At the same time that it provides necessary fraternal benefits for its members, the organization supports and encourages Jewish works of every kind. Jewish books, concert tours, summer camps, choral drama and dance groups. In fact, in nearly every field of cultural and creative Jewish endeavor, the Farband is actively interested.

And it does so without raising funds on its own behalf. The Farband, in addition to being a national fraternal order, is also a co-operative insurance society, and utilizes these proceeds for Jewish purposes.

The Farband in Toronto, presently consisting of 1200 men English and Yiddish speaking branches, is currently conducting a drive for 200 new members. It invites those Jews of like mind to join its ranks.

A GREAT TEACHER IN ISRAEL PASSED AWAY

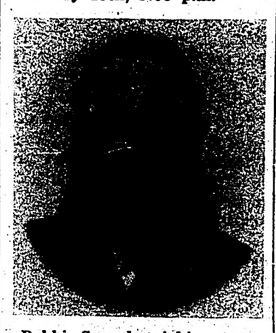
We record with deep sorrow the demise of the famous Rosh Yeshna Rabbi Mayer Kahanow of Brooklyn, N. Y., who passed away last week.

Rabbi Kahanow was for years Rosh Mesifta of Torah Vodaath, Brooklyn.

We extend our deepest sympathy to his son, the leader of our Bonds for Israel organization, Dr. Aaron Kahn.

ISRAELI AGUDAH LEADER TO SPEAK HERE

The cultural Committee of the Agudath Israel of Toronto has invited the Vice President of the Israeli Agudath Israel Organization to visit Toronto this coming Shabbos. A special Melave Molke has been arranged for Rabbi S. Szczedroalwicki, lifelong dedicated Agudath leader, who is now visiting the United States on a special lecture tour to explain the ideology of Agudath Israel. The affair will be at 1344 Bathurst February 13th, 9:00 p.m.



Rabbi Szczedrowicki was a student of the famous Gaon, Reb Arye Zvi Fromer, later associated with the Yeshiva Chochmey Lublin. He was also the Secretary to the Reb Chaim Ozer Grozinsky, and in 1938 a member of the Bidlystok Rabbinate. During the war he was forced to flee Lithuania to Israel, where he immediately undertook a leading position with the World Agudath Israel.

CANADIAN AGUDATH ISRAEL CONVENTION IN STE. AGATHE

A special delegation from Toronto are expected to depart for Montreal next week to attend the annual Canadian Agudath Israel convention in St Agathe, Quebec.

In addition to the pure enjoyment of an "Oneg Shabat" in the midst of the beauty of God's nature, the delegates will seriously grapple with the problems confronting religious Jewry on this Continent.

A special point on the agenda, according to an official statement here, is the alleged discrimination practised by the United Israel Appeal of Canada whereby the Agudath Israel does not receive any allocation for Israeli projects.

Rabbi P. Hirshprung will lead the Montreal Aguda delegation.

The praesidium of the Agudath Israel of Toronto consists of: Moshe Nussbaum, Hershel Rubenstein, Rabbi B. Urman, Rabbi T. H. Klein is Executive Director.

FARBAND MARKS JEWISH MUSIC MONTH

Jewish Music Month will be observed by the Farband Labor Zionist Order this Sunday, February 14th, 1960, at 8.30 p.m. when its Cultural Committee presents a special program to culminate the 1960 membership drive.

Eliezer Frankel, the cultural chairman of the Farband, said that one of the major goals of his committee is to re-awaken an interest in our rich cultural heritage, not only amongst Farband members and their families but amongst the Jewish community at large. The program this Sunday night is open to everyone and there will be no charge for admisison.

The event, taking place at the new Labor Zionist Centre, Viewmount and Bathurst, will include Hersh Weisenblut, tenor, in a repertoire of Yiddish and Israeli folk songs. He will be assisted at the piano by Leah Miransky. There will be recitations from the literature of Sholem Alechem and Moishe Nadir by Kalmen Shiff and his 13-year-old daughter Esther. Tzudek Wise, Polish musicologist and singer will act as master of ceremonies, and will conduct the community singing.

Other plans of cultural interest to the Jewish community of Toronto will be announced by the Farband Cultutral Committee from time to time.

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TEEN-AGE 'ANTI-SEMITISM' LAID TO POOR SCHOOLING

WASHINGTON — American schools may be partially responsible for recent teen-age anti-Semitic acts because of their failure to teach about the "crimes of the Hitler era", B'nai B'rith Youth Organization leaders said this week.

This neglect has resulted in an "entire generation of young people ignorant of the meaning of the swastika and insensitive to the feelings of minority groups," declared a resolution adopted by the 40-member national executive boards of Aleph Zadik Aleph and B'nai B'rith Girls — teen-age boys and girls divisions of the B'nai B'rith Youth Organization.

The resolution, adopted at the close of a three-day meeting, called on school authorities "to hold up a mirror to our educational system to determine what efforts are being made to teach youth about the evils of totalitarianism and tolerance." erance."

The resolution urged that "the history of the Hitler era should be taught in the schools."

William Goldman, a 19-year-old college sophomore from Akron, Ohio, president of AZA, and 18-year-old Sara Miller, Flushing, N.Y., a sophomore at Queens College and BBG president, said a copy of the resolution would be forwarded to the National Education Association for transmittal to local school authorities.

The Jewish youth leaders said they were "distressed" over the fact that, with only a few exceptions, all of the almost 100 persons apprehended for anti-Semitic acts in this country have been teen-agers, "most of them without any understanding of the meaning of their deeds."

They added, however, that the outbreak may have served a worthwhile purpose "if it has pointed out how sadly our education has been lacking in the area of human relations."

In another resolution, the leaders called youth groups of all religious denominations to join "through intergroup action in condemning anti-Semitic behavior and in informing their members of the many deeper implications of these acts."

The resolution pointed out that acts of desecration against Jewish institutions are attacks on democracy itself. "The scapegoating of any one minority in a society has inherent dangers for not only the members of other minority groups, but for a nation at large," it said.

The B'nai B'rith sponsored youth movement has some 38,000 members throughout the United States and Canada.

Labor Zionists

(Continued from page one)

Dr. Hurwich also said that "the Labor Zionist Movement is affiliated with Mapai in Israel which helped lay the foundations for the State and has carried the major responsibility for government since its inception. We share the social philosophy of leaders of Israel, such as Ben Gurion, Ben Zvi, Golda Meir, Moshe Sharett and a host of others. We do not have to be apologetic for our existence but should make every effort to explain this philosophy and this program to Jewish young men and women in Canada."

An important feature of the convention will be a Seminar on Education, in which there will participate the well-known Jewish teachers and educationists; Shloimeh Wiseman, J. Zipper and D. August of Montreal; Dr. I. Rabinovitch and Dr. J. Diamond of Toronto; and Dr. Ofek of Israel.

The Convention Banquet will take place Saturday night, February 27th, at the Associated Hebrew School Auditorium. Miss Evelyn Gould will participate in the musical program. Mr. Lawrence Freiman of Ottawa will bring greetings on behalf of the Zionist Organization of Canada, and Mr. Moshe Sharett, Israeli statesman and diplomat will be the guest speaker.

Sudbury

(Continued from page one)

DINNER ON FEBRUARY 21

Following the meeting the Chairman announced that a dinner would be held at the Sudbury Jewish Community Centre on Sunday evening, February 21st, and that official confirmation had been received from the Israeli Embassy in Ottawa that the Honorable Raanan Sivan, Charge d'affaire would be guest speaker. Mr. Sivan is also expected to address prominent members of the city in the afternoon as well as appearing on the Sudbury TV Station.

COMMUNITY RESPONDS TO CALL

The Chairman, Mr. Waisberg, told this reporter that 25% of the community have already purchased Bonds this year and it is expected that because of the enthusiasm shown by the members of the community the goal of 100% participation should be reached.

Guest Speaker

Mr. Raanan Sivan, who will be the guest speaker at the Sudbury Bond with Israel dinner on Sunday evening, February 21st, is one of Israel's outstanding diplomats. Mr. Sivan served in the British Army in World War II and fought on five fronts, including the suppression of the Iraqi Army revolt, the seige of Tobruk and El Alamein and was awarded a decoration for "distinguished and gallant service above and beyond the call of duty" by the British Government.

WAS HEAD OF PRESIDENT'S OFFICE

Mr. Sivan has acted as District Officer of Jerusalem by the British Mandate Administration, Councillor in the Jerusalem Municipal Commission, Assistant to the Governor of Jerusalem, Deputy Commissioner of Tel Aviv and Head of the Municipal Division of the Ministry of the Interior. Before leaving Israel for his diplomatic position in America, he was Director of the office of the President of the State of Israel, a post he held for two years. Prior to his arrival in Ottawa in September, 1959, Mr. Sivan served as Consul in Charge of the Consulate General of Israel in Los Angeles, California.

Mr. Sivan, a past President of the Jerusalem Rotary Club, is a charter member of the B'nai B'rith Lodge in Jerusalem.

Jewish Appeal

(Continued From Page One)

SEES HISTORIC CHALLENGE

It is particularly vital, MR. ROSENBERG, said, "that a giant step be taken this year toward liquidating these unmet immigrant needs", in order to clear the way for new immigrants who will yet arrive from European and Asian lands and to make good the promise of a better life for those we helped to reach Israel.

Besides the 345,000 men, women and children in Israel who require aid, he went on to say, the UJA must continue to assist some 210,000 others in Moslem areas, European lands and here at home.

MR. ROSENBERG emphasized the "historic challenge" of the 1960 campaign. The lack of a current immigration emergency, he said, is a signal not for complacency but for "redoubled effort, so we may be ready for any future emergency."

HELPS ALL JEWISH CAUSES

The UJA finances, the work of the United Israel Appeal, which remits funds to the Jewish Agency whose responsibility it is to see to the resettling of immigrants in Israel; the Joint Distribution Committee, which aids aged and handicapped newcomers in Israel and distressed Jews in 24 countries abroad; to the Canadian United Jewish Relief Agencies which help to support the immigrant-aid programs of the Jewish Family and Child Service and Jewish Vocational Service; to the United Jewish Welfare Fund which supports the programs of the Bureau of Jewish Education, the Jewish Public Library, the Hillel Foundation and many more social and welfare programs. The Welfare Fund also participates in the capital programs of the YM & YWHA, the Jewish Home for the Aged and the Associated Hebrew Schools.

Recipe Of The Week

Dessert Torte

- 1 cup very fine graham-cracker crumbs
- 1 cup sugar
- ¾ cup coarsely chopped walnuts
- 3 large eggs (separated)
- ¼ teaspoon salt
- ½ teaspoon vanilla

Stir together the graham-cracker crumbs, ½ cup each of sugar and walnuts. Beat egg whites until foamy; add salt and gradually beat in remaining ½ cup sugar until very stiff and glossy. At once, without washing beater, beat egg yolks and vanilla until thick and lemon colored; fold into beaten whites. Fold in crumbs and walnuts. Transfer to buttered and floured 9-inch pie plate. Bake in a slow (325 degrees) oven 40 minutes. Set pan on wire rack to cool. Makes 8 servings.

Always On A Diet

BY RUTHIE

How many times do I glance at myself in the mirror, pulling my stomach muscles taut as I reach up to my full height, and vow, "This is it! Today I resolve to stick to my diet, come what may."

Trouble is, "come what may" proves to be my Nemesis.

Let's take Monday morning. Since Monday morning follows an especially filling week end, I feel smug about my resolution. After all, how much can a stomach hold? Breakfast of sliced orange and coffee, sweetened with saccharin, seems satisfactory. I tell myself I'll go big on protein during lunch.

Since the children have their lunch in school, I decide to brave the winter winds by taking a brisk walk, not after, but before eating. Although my appetite should logically be heartier, I reason with myself thus;

"I know my present weight. The bathroom scale, which exposed the bitter truth, tallies with the one in Kresge's. Should I take a two-mile hike and weigh myself on the store's scale on the way back, I should be one pound less. Despite simulated hunger pangs, I should feel encouraged. That one pound loss will make pot cheese the most tempting dish I ever ate."

I sally forth in blissful ignorance. Oh, I do take the prescribed course. I weigh myself and do find I'm a full-pound less. The devil, however, has his little prank. On my way out, my eye is attracted to the gleaming chromium at the soda fountain.

"Hurry home", says my conscience, "you're doing fine."

"Aw," says little devil, "There's a SPECIAL today on ice-cream sodas".

"Don't forget", warns my mentor, "360 calories a soda"

"Oh, poof!" retorts the tormentor, "you ate nothing yet. Call it lunch."

I feel I've been such a martyr all morning, what harm could a little soda do? After all, I'm entitled to a break. I still my conscience by ordering vanilla; there are fewer calories than chocolate. Frankly, I don't enjoy it. Every swallow makes me feel an inch wider.

I go home spiritedly. I won't let my conscience know I'm dejected. I can make up for my folly at dinner. After all, steak and salad should compensate for the soda.

The children return from school.

"Ma, what's for supper?"

"Steak!"

"Can't we have spaghetti with cheese and tomato sauce? We don't want "FLAISHIGS" because we want ice cream for dessert."

I tell myself it's easier to cook a pot of spaghetti than it is to mess with the broiler. And, after all, spaghetti plus tomato sauce plus cottage cheese IS a nutritious one-dish meal.

I wind up eating spaghetti.

Next morning I'm a pound heavier. I decide to procrastinate no longer. I'm a good girl all day long. Horror of horrors, though! On Tuesday night there is a meeting. Which means there will be coffee AND . . . I shall not let it bother me. I must prove to myself that I have strength and backbone.

I attend the meeting in exhilarated form. It takes place in the home of one of the girls noted for her generous hospitality. By coffee-time, it doesn't matter one way or another. I've already eaten half a dish of bon-bons.

I decide to spend Wednesday, Thursday and Friday at home. If I don't go out, nothing will tempt me. I shop by phone.

On Friday morning I show a three-pound loss. Good! By evening I shall have shed another pound. I'm so busy "making SHABBOS", I don't have the time to eat.

Friday night, however, is the ban of my existence. From KIDDUSH to BENCHING is one grand orgy. How can I resist the gefillte fish? It's a protein dish anyway. How can I resist the noodle soup? I make it but once a week. How can I resist the roast chicken? Anyway, the more protein one consumes, the more fuel one burns. How can I resist the KISHKA? My husband says it's better than his mother's. How can I not wash it down with quarts of ginger ale? It's the no calorie kind anyhow. What about the apple pie? I work so hard all week long, I feel I deserve some dessert.

SHABBOS is a pleasure! My husband goes to SHOOL, the children take their own breakfast, and I remain in bed till lunch. Which means that, by skipping breakfast, I even the calorie score. At least, so I hope. But lunchtime is a repetition of the night before. To top it all, there's a M'LAVA MALKA that night, which means more goodies. I tell myself, "You live only once."

I decide to fast all day Sunday; until my better half comes in with a bag of fresh bagels.

Monday morning I start all over again!

HUNDREDS OF CHILDREN REJOICE AT SCHOOL BICENTENARY

Pupils of Toronto's Associated Hebrew Schools, Bathurst and Neptune, at ceremony

A Story For Young And Old

TALES OF YORE

From The Life Of Rabbi Joselman Of Rosheim

BY DR. MARKUS LEHMANN

ENTER RABBI JOSSELMAN

A heavy dust-cloud appeared over the top of the hill. A banner proudly flying in the summer breeze, the rattling of arms, and the heavy step of marching feet, heralded the coming of the soldiers. As they crossed the ridge, there opened before them the lovely valley of the Mosel; the rays of the sun danced across the rippling surface of the waters, and drew a strange pattern on the slate-covered roofs of the city of Rosheim, far off in the distance.

The beauty of the scene, to be sure, was quite lost on the war-hardened soldiers. Hans Benedict, the captain of the troop, who walked at the head, gruffly called to one of his men: "Jochen! Aren't you from this district? What city is that yonder in the sunlight?"

"It's Rosheim, Captain," Jochen replied, "a wealthy little place. Plenty of Jews there, and quite a few goldfish to be caught in their treasure chest."

A murmur of excitement ran through the ranks; but it subsided as the captain, who had glanced across the country side, exclaimed: "Look there three men, with a white flag! Near those bushes! Looks like an ambush to me! Drummer, beat the drum! Fall into battle order!"

The big drum rolled. The officers formed their platoons into squares, from whose four sides the halberds protruded; in front of them the blunderbusses took their station. George, the standerd bearer, lifted the banner, surrounded by the strongest soldiers, weilding heavy battleswords. A second rolling of the drums, and whole troop fell onto their knees; raising their weapons, the men spoke a silent prayer and threw a handful of earth over their right shoulder: they were ready for death.

The captain rose to his feet; he signalled to the banner-carrier who held the banner aloft and raised the traditional battle-cry of the soldiers: "Lord, over them!" — "Lord, over them!", the men repeated and advanced in quick march upon the hapless three men facing them in the distance.

A few hours earlier, a heated meeting had taken place in the council chamber of the Jewish community of Rosheim. These were troubled times. The opposing armies of the Emperor and of the Count Palatine moved, fighting and plundering, to and fro through the rich valleys of Alsace. It was the Jews who bore the brunt of the devastation; merchants and artisans most of them, their property was at the mercy of any invader—and few nobles went out of their way to give them protection.

So far Rosheim, as if by a miracle, had escaped the attention of the soldiers. This morning, however, some Jews had arrived from neighboring communities with tales of woe: the Imperial troops had destroyed a contingent of the Count Palatine and were moving on Rosheim.

The Christian inhabitant had little reason to be afraid. The Jews, however, were gripped by panic—with them the soldiers would feel free to do as they pleased. As they gathered in their council chamber, one of them rose to calm the assembly. Rabbi Joselman (for that was his name) was a young man, but the silence which greeted his first words was a token of the respect he enjoyed. He was dressed in the traditional garb of the Jewish citizens of those times. A blond beard framed his youthful and handsome face.

But it was not his external appearance which gained him the ear of the audience. He was profoudly respected for his Jewish scholarship outstanding even in an age which knew no lack of scholars; and he was beloved for his wisdom, generously given and his saintly piety—which he did not, indeed, wear on his sleeve but which guided every step of his. Thus he was one of the leaders of the community, even though his family had only recently arrived in Rosheim.

Rabbi Joselman's father had been living in Ehnheim, a nearby Alsatian town. A few years earlier, however, Swiss mercenary troops, dismissed from the service of the king of France, had captured and looted the place and had killed the Jews who refused to submit to baptism. Rabbi Joselman's father had managed to escape with his family and make his way to Rosheim. Now, however, danger threatened anew. What counsel could Rabbi Joselman give to the anxious congregation?

"My friends," he quietly began, "what use is there in wailing? We all remember the suffering brought upon us by the Swiss marauders a few short years ago. Let us take action, then. I suggest that we meet the soldiers outside the city and try to conclude a truce with them. Maybe they will be satisfied with part of our possessions."

"Let us do this!" the aged Rabbi Zadok agreed. "The grace of the Almighty can at any time replace our material treasures. We should be happy to save our lives and those of our women and children. My old eyes have seen too much bloodshed already."

"But who will dare go out to meet the murderers . . . to be the first victim of their fury?", some voices asked.

"I shall go," Rabbi Joselman declared.

Rabbi Zaduk spoke up again: "God bless you, my son. But I shall not let you go by yourself. I shall go along."

"And so shall I!" Raphael of Bergheim, one of the householders, exclaimed. "After all, three are better than two."

Without delay the deputation prepared to depart. Raphael tied a white cloth to a long stick, to signify their peaceful intentions. Then the three men took leave of the community, gathered on the steps of the synagogue. "May the Lord guard your going out and your coming in from now on and forever!", their friends exclaimed. The three solemnly replied, "Amen!" and set out on their dangerous mission.

They strode along at a lively pace, immersed in speculation about what the next hours would bring. Rabbi Joselman sensed the silent anxiety of his companions and broke into their thoughts:

"Perhaps we should talk about what terms to offer the soldiers. But we shall have to accept their conditions whatthey may be. So let us rather discuss a difficult Talmudic passage which I came across yesterday."

In a minute the men had forgotten the troubles of the moment over the profundities of the law; even Raphael, unlearned though he was, tried to follow the argument. Yet they were suddenly recalled to an awareness of their situation, for they heard the cry of the soldiers advancing upon them.

They came to an abrupt halt. Rabbi Joselman lifted his hands and exclaimed: "Oh, merciful God, give Thy blessing upon our endeavor, for the sake of our saintly forefathers, if not for ours!" Rabbi Zadok, too moved his lips in prayer; whilst Raphael lifted his flag as high as he could and eagerly waved it through the air.

The soldiers came closer, and their warlike approach threw terror into the messengers. "Let us flee!", Raphael suggested, his knees trembling. "Yes indeed," Rabbi Zadok counselled; "it is evident that they do not want peace."

"Do not move from the spot," Rabbi Joselman protested; "what sense is there in fleeing? They would catch up, with us soon enough." The others saw the truth of his words; pretending a calm which they were far from feeling, they awaited the arrival of the soldiers.

"Halt!", the captain called, warily looking around; then, turning to the Jews, he added "You are brave men, indeed, that you have stood your place. Truly a pity that you are Jews . . . for I guess that is what you are."

Rabbi Joselman politely replied: "We know that honest and pious soldiers respect the white flag." The captain was pleased. "Well said, Jew. What do you want?"

"We wish to come to terms with you. Let us give you as much cash as we can raise, for a pledge that you will not loot our homes."

"Do you think we are fools . . . satisfied with a part if we can have all?"

"That is where you are wrong, Captain. Our treasures are too well-hidden for you to find them."

"Do you know of the methods we use to make people talk?

"Our men can resist all your efforts, and our women and children do not know the hiding-places."

"How much do you offer us?"

"Three hundred gold ducats."

"Well, I shall bring your proposal to a vote."

He waved his hand. The Jewish deputation withdrew. The drummer beat the drum and the soldiers formed a wide circle. The captain stepped into the center, with George, the standard-bearer, to his left; the space at his right remained empty, for the lieutenant had fallen in last week's fighting.

The captain reported the proposal of the Jews; it had a mixed reception. "Aren't they smart?", Veit Gonzheimer exclaimed; "let's not be fooled. We want to loot, as we always do."

Kunz Marburger shook his head. "There is an old saying that one bird in hand is better than two in the bush. If the Jews have buried their gold, I am not so sure we can force them to give it up. Let's take what they will give us, and move on!"

"No, no!", men shouted from all sides; "we want to clean out the place."

Suddenly the clamour subsided—forGeorge stepped forward and lifted the banner. When there was silence, he spoke up angrily: "Friends, when you entrusted me your banner it was that of true and honorable soldiers; do you want to dishonor it now? Don't you know that when ransom is offered we have to accept it and forego violence?

"Ha, ha," Veit Gonzheimer laughed, "these are Jews; our laws don't apply to them." And other fell in: "Right he is; let's go and get what we want."

Whereupon George furled the flag and struck it into the ground, upside down. A shocked silence fell upon the men, and the captain demanded: "Why do you hide the banner, as before criminals?"

"Dear brethern," George said quietly, "you set me to guard the honor of our company. If I hear words which violate it, I have to hide our banner; it must not see our shame."

There were angry protests, but the captain decided: "He uses his rights and we can do nothing about it."

"Listen to an old man's advice, brethren," Kunz threw in; "have the captain demand from the Jews six hundred or even a thousand ducats, instead of the three hundred offered. If they agree, we can be well satisfied with what we get."

To this proposal the men agreed. The captain called back the Jews and told them curtly: "We cannot accept your offer. What good is three hundred ducats to us? How much will everybody's share be? Go and tell your brethren to hand over without ado everything they have; or else we shall drown or hang them according to our good custom."

"I understand," Rabbi Joselman smilingly replied; "you mean to say that we should offer more. Remember, however, how few Jews live in Rosheim—and most of them have little property. Even three hundred ducats we shall find difficult to raise. But to satisfy you we shall give you four hundred."

"One thousand, Jew."

"Impossible, Captain."

"So take this as my last word: six hundred or we shall move in."

"The congregation cannot give more than four hundred; but I myself shall add the other two hundred though it will ruin me . . . if you promise to protect us till all troops have left the province!"

"Agreed," the captain consented.

"Swear it!"

"I swear it."

"Not that way, Captain. Have the men from a circle. Let the standard-bearer step into it, and three men with halberd, blunderbuss, and pike. Then, with your and our hands, on the weapons, under the flying banner, you will swear to our terms."

"You certainly know our ways. What a pity that you are a Jew. Let yourself be baptized! Our company needs a new lieutenant, and we would gladly take you. You are still young and can go a long way . . . maybe become a colonel."

"Offer me all the treasures of the world, Captain,—you still would not get me to forsake my God and my faith."

"I can't help it, I like you Jew," the captain conceded.

(Another chapter next week)

You And Your Children

MONEY MATTERS — By Simon Yudkin

I have two children. As different as the moon and sixpence. Judith can never quite remember how much pocket-money she has, or even where she put it, John's financial calculations would do credit to a firm of accountants. But although children's attitude towards money partly reflects their temperament it also reflects the way that parents handle this matter of weekly or monthly pocket-money.

There are still some parents who question the need for pocket-money. "What does he want it for? He can't look after it properly, and anyway he can always ask for anything he wants." But if a child has to ask his parents every time he wants any money it affects the whole of his relationship with them. Inevitably he has to watch their moods to see whether the signs are favourable and must wait for just the right moment if he wants a particular favour. Parents may begin to buy good behaviour. "Be nice to your cousin when he comes for tea. Please, I'll give you sixpence". And the giving or not giving of money becomes an important part of punishment or approval, or even simply a reflection of the mood of the moment.

Henry M— used to have to pick the right moment even to ask for the money for his school dinners. Fixed expenditure like fares, school dinner money, a certain amount of comics, or even for sweets, should be taken right out of the area of family relationships. It should be there week after week without question and without argument.

But this is hardly pocket money. The essence of pocket-money is that it is a sum of money over which a child has complete control. Personal management of his own pocket-money, no matter how small in amount, helps a child to feel independent. He can gradually learn to choose; to make up his own mind whether to save up for something extra for his hobby or to spend the lot at the local shops. He has to decide between the competing claims of the new exciting "Magic Space Gun" and a packet of 30 stamps (all different) from Nigeria. And buying something for oneself and having to pay for it to be repaired or replaced is an excellent way to learn about money values. It helps a child, too, to learn to look after his own things.

Of course all this is not learnt at once and is not inborn. And it is ridiculous to stop a child's pocket money, because he spends it so stupidly or fritters it away. Pocket-money should be a child's own with which to be foolish and with which to learn. Give advice by all means, but don't expect it to be taken very often.

How much pocket-money? Well, it is usually been to relate this to what school friends are getting. Most children live the same sort of life as their friends at school and are usually embarrassed by having obviously more (or less) than their mates. This may be hard for some parents who would like to give their children very much more pocket-money than they ever had themselves. But it is important for a school-child not to feel too different from his fellows, and it can be most harmful to a child's character if he finds he is able to buy popularity.

There is no reason why a child should not be able to earn extra money for doing something special at home or outside and no reason - but please excuse me. John has just reminded me that I still owe him 1s. 7½2d. for some studs that he had put on his football boots, and Judith wants an advance from next week's pocket-money because she had to buy two birthdays presents this month.

Ezras

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Jewish Schools To Participate In Bible Contest

A number of schools affiliated with the Toronto Bureau of Jewish education have already indicated their intention of participating in the American Bible Contest sponsored by the Department of Education and Culture of the Jewish Agency for Israel, and the Israel Bible Society.

The purpose of the contest is to promote greater interest in the reading and the study of the Bible among our young people, and to strengthen the role of Bible studies in the school curriculum.

Candidates representing the Toronto schools will compete against each other on May 1st. Winners of the Regional Competition will represent Toronto in the American-wide contest which will take place in New York City on June 12th, 1960.

Prominent individuals will act as judges both in the local contest and in the finals. Prizes for junior group winners include Israel Bonds, and Summer camp scholarships, for senior group winners — a trip to Israel.

A group of prominent educators from America and Israel constitute the Bible contest committee, under the chairmanship of Dr. Azriel Eisenberg of New York. Dr. Joseph Diamond, director of the Toronto Bureau of Jewish education is a member of the committee.

Toronto Jewish schools participating in the contest are: Bais Yehuda Talmud Torah; Beth Sholom Talmud Torah; Beth Tzedec Congregational School; Holy Blossom Religious School; J. N. W. A. Verband School; Junior Day High School of the Associated Hebrew Schools; Junior Day High School of the Eitz Chaim School; North Bathurst Talmud Torah (Associated); Shaarei Shemayin Talmud Torah (Associated); Temple Sinai Religious School.

Keep Smiling

WRONG NUMBER

A Jewish housewife in Brooklyn answered the telephone and was astonished to hear an almost unintelligibly British accent say, "This is Mrs. Astor's secretary. She wishes to confirm her luncheon engagement with Mrs. Vanderbilt at the Colony today. Is that correct?"

"OY, mister!" gasped the housewife almost breathless. "Have you got a wrong number!"

NOT THE LAST

When Mr. Cohen came home his wife accosted him. "Jake, let me have five dollars."

What did you do with the five dollars I gave you this morning?"

"Must I give you an accounting?"

"Yes," said Mr. Cohen.

"All right," said his wife. "A dollar here and a dollar there is two dollars."

"NU."

"And before you turn around is another two dollars."

"Yes."

"And the last dollar — I won't tell you."

DON'T BUTT IN

"Sholom Aleichem, the celebrated Yiddish writer, was once seen by a friend talking to himself on the street.

"For heaven's sake," cried the friend, "do you realize you're talking to yourself?"

"And what if I do?" retorted Sholom Aleichem. "When at last I've found a clever person to talk to — do you have to butt in?"

REJOICE

A henpecked husband came to the rabbi to ask for a divorce.

"How can you, a pious man, think of such a thing!" the rabbi rebuked him sternly. "Don't you know what the Talmud says. 'When a man divorces his wife, not only the angels but the stones weep!"

"Listen, Rabbi," replied the dissatisfied husband, "if the angels and the stones want to weep, let them. I want to rejoice!"

SHE IS DEAF TOO . . .

'You faker, you swindler!" hissed the prospective bridegroom, taking the SHADCHEN aside. "Why did you ever get me into this? The girl's old, she's homely, she lisps, she squints . . ."

"You don't have to whisper," interrupted the SHADCHAN, "she's deaf, too!"

Education Commission Reports

It is estimated that over 80% of Jewish children receive some Jewish schooling during school age.

The total enrollment of 553,600 children in U.S. Jewish schools in 1958 was distributed as follows:

47.1% in weekday afternoon schools 261,287
45.1% in one day Sunday schools 249,662
7.8% in Day schools 42,606

COMPARATIVE STATISTICS IN CANADA

The number of Jewish children who attended some type of Jewish school in Canada in 1958 was 24,000.

Of these 55% were in afternoon weekday schools
20% in Day schools—more than four times the percentage of the U. S.

15% One Day a week Sunday schools — less than 1/3 the U.S. percentage.

During the past ten years the Jewish schools enrollment in U. S. Jewish schools increased by 131.02%.

There seems to be a consistent general trend toward more intensive Jewish education for an increasing number of children.

The more intensive the type of schools attended the longer the pupils stayed in that school and the larger the number of pupils who stayed in that school and who graduated.

The more intensive the type of school they attended, the greater the importance the pupils attached to Jewish education. Subjects most popular were: Jewish History, Customs and Ceremonies, and the Modern Hebrew language.

Our Quiz

QUESTIONS:

1. What prohpet's name sounds like a Litvak saying "have a look"?
2. Where was Noah when the lights went out?
3. Where was Solomon's temple?
4. How did Jonah feel when the big fish swallowed him?
5. How do we know that the Children of Israel ate forbidden sandwiches in the desert?

ANSWERS:

1. Habakkuk. When pronounced Hab'akook, it means have a look in "Latvak" Yiddish.
2. In d'ark.
3. On the side of his head.
4. Down in the mouth.
5. Because the sons of Ham were bred and mustered there!

(From Jewish Question and Answer Book by Wm. R. Blumenthal).

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We Must Take It Seriously

THE ARAB BOYCOTT LOOMS ON THE FREE WORLD

BY DAVID PORTER

1. DIFFERENT PHASES OF BOYCOTT

(a) Prohibition of Trade on Arab nationals

Arab dictators and rulers prohibit trade by Arab nationals not only with Israel, but also with Jews. The Boycott covers also shipping, travel, and other economic and cultural relations. They even forbid Arab patients to be treated by Israeli physicians and, when the ruler of Saudi-Arabia has learned that a certain New York doctor, who was recommended for treatment of one of his princes, was Jewish, he cancelled an appointment with him.

Records of Jewish musicians, like Menuhin and Heifetz, are banned in Arab territories. The boycotters have gone as far as prohibiting the opera "Samson and Delilah" by C. Saint-Saens, because the hero is a Biblical Jewish hero, which is reminiscent of the Nazi ban on the Bible and all ancient history. Elisabeth Taylor and Marilyn Monroe were banned when they married Jews.

(b) Interfering with Shipping and Commerce.

The Boycott on shipping and Trade is extended to vessels of all nations. Vessels calling at Israel ports, even by way of transit, (excluding Soviet vessels) are being blacklisted and are thenceforth prohibited admittance to any Arab port and are meeting extreme difficulties in passing the Suez Canal. Egyptian authorities have seized an Israel fishing boat on the high seas, under the pretence of "spying" and detained the crew, including two foreigners.

The above acts constitute a glaring violation of both the letter and the spirit of the Armistice Agreements concluded by four Arab states, under the auspices of the United Nations, with Israel, in 1949. They are also incompatible with numerous resolutions of the United Nations Security Council as well as of international conventions governing navigation and trade.

(c) Exerting Pressure on Foreign Nationals

An international organization has been set up by the Arab governments, with a view to exerting pressure and using blackmail as an instrument of blocking, impeding and obstructing international trade. Corporations, firms and individuals are being threatened with boycott, unless they stop all trade relations with Israel and, in spite of denials, are blocking trade also with Jewish owned or associated firms.

In a recent circular, broadcast on Arab radio stations, the Secretary of the Boycott headquarters, has appealed to all Arab governments, to impose restrictions on the movements of Jewish tradesmen possessing Arab passports. Needless to stress, that most Arab countries refuse visas of entry to Jews of any nationality or to Gentiles who have visited Israel. In the case of Saudi-Arabia, even Jewish personnel of the American Army are being banned from the Dhahran Base.

2. PRACTICE CONDEMNED BY SECURITY COUNCIL

On September 1, 1951, the Security Council adopted a Resolution (S/2322, which established that Egypt cannot "REASONABLY ASSERT THAT IT IS ACTIVELY A BELLIGERENT OR REQUIRES TO EXERCISE THE RIGHT OF VISIT, SEARCH and SEIZURE FOR ANY LEGITIMATE PURPOSE OF SELF-DEFENCE".

That consequently the restrictions applied by Egypt against shipping to Israel are "ABUSE OF THE EXERCISE OF THE RIGHT OF VISIT, SEARCH AND SEIZURE" and constitute a practice which "CANNOT IN THE PREVAILING CIRCUMSTANCES BE JUSTIFIED ON THE GROUND THAT IT IS NECESSARY FOR SELF-DEFENCE" and that "THESE RESTRICTIONS TOGETHER WITH SANCTIONS APPLIED BY EGYPT TO CERTAIN SHIPS WHICH HAVE VISITED ISRAEL PORTS REPRESENT UNJUSTIFIED INTERFERENCE WITH THE RIGHTS OF NATIONS TO NAVIGATE THE SEAS AND TRADE FREELY WITH ONE ANOTHER, INCLUDING THE ARA STATES AND ISRAEL". Accordingly, the Security Council called on Egypt "TO TERMINATE RESTRICTIONS ON THE PASSAGE OF INTERNATIONAL COMMERCIAL SHIPPING AND GOODS THROUGH THE SUEZ CANAL WHEREVER BOUND AND TO CEASE ALL INTERFERENCE WITH SUCH SHIPPING BEYOND THAT ESSENTIAL TO THE SAFETY OF SHIPPING IN THE CANAL ITSELF AND TO THE OBSERVANCE OF THE INTERNATIONAL CONVENTIONS IN FORCE."

By this important decision, the right of free passage for ships of all nations through the Canal as covenated in the 1888 Convention, was explicitly confirmed in regard to Israel, and formally embodied in the law of the United Nations.

In 1954, all members of the Security Council, excepting Russia, reaffirmed this position, the United States representative stating: "THE EGYPTIAN RESTRICTIONS ON SHIPS PASSING THROUGH THE SUEZ CANAL, WHETHER BOUND TO OR FROM ISRAEL, OR WHETHER FLYING THE ISRAEL OR SOME OTHER FLAG, ARE INCONSISTENT WITH THE SPIRIT AND INTENT OF THE EGYPT-ISRAEL GENERAL ARMISTICE AGREEMENT, CONTRARY TO THE SECURITY COUNCIL RESOLUTION OF SEPTEMBER 1, 1951, AND A RETROGRESSION FROM THE STATED OBJECTIVE".

IMPLICATIONS OF RACIAL WARFARE

The Arab boycott is only a forerunner of a much greater danger to world peace. Racial discrimination in many fields of international relations, has become "gracefully accepted", to use an expression of late Secretary of States, Mr. John Foster Dulles, before a Senatorial Committee. Not only trading companies, but also the U. S. Government, has accepted many aspects, political as well as commercial, of the Arab racial boycott against Jews.

If such foul principles are permitted to creep further into other walks of international relations, it will mean the return of Nazism into world affairs by the back door.

It is high time to strike a warning to all lovers of peace and international order, against the spread of the racial boycott now directed against the Jewish race, but if successful, will be used against other races as well. Acceptance of, or acquiescence in the re-introduction of racialism, which was one of the main causes of World War II, endangers the very existence of the entire international society.

The sooner world public opinion will rise against this peril, the nearer will the world come to a peaceful solution of outstanding problems both in the Middle East and in other regions.

Letter From Stockholm:

Swedish Premier, Minister Of Justice Hold Conference With Jewish Leaders

Stockholm—(W.J.A.) On behalf of the World Jewish Congress Swedish Section, Dr. B. Kaplan and Dr. D. Glueck called on Swedish Premier T. Erlander and on the Swedish Minister of Justice H. Kling last week to discuss recent anti-Semitic incidents in Sweden and abroad. The attention of the Swedish Government leaders was drawn in particular to the anti-Jewish pamphlets produced by Einar Aberg, and to the damage caused to Sweden's reputation abroad by the distribution of these pamphlets in numerous foreign countries. The World Jewish Congress intends to submit shortly a number of proposals on how to put a stop to the production of anti-Semitic literature from Sweden.

Aberg Prosecution

Later, 'Dagens Nyhoeter' of Stockholm reported a decision by the Ministry of Justice to resume the prosecution of "the publisher Einar Aberg, of Norvikken." The decision, it is stated, was taken after five of Aberg's pamphlets had again been submitted for approval to the Censorship Office in Stockholm. Its head(Karl Albert Groonhagon, told 'Dagens Nyhoeter.' "In recent years we received from time to time, through the Foreign Office of through the Jewish community of Stockholm, some of Aberg's pamphlets and leaflets. They were not very numerous, however, and we felt that a prosecution based on violation of the press laws was not advisable. It must be borne in mind, moreover, that the man is now seventy years old and that he is incorrigible." The last submission of five pamphlets to the Censorship Office was made on January 11. It was accompanied by a covering letter on behalf of the 'Stockholm Printing Plant', over an illegible signature.

Mysterious Printers

The head of the Censorship Office added: "These printers are somewhat mysterious. They are included in a list of printers held by the Censorship Office, but it is doubtful whether they do in fact exist, at least under this name. Attempts to establish contact with them in the past have failed and communications were returned by the Post Office, marked "unknown." Of the pamphlets submitted, two are in English and one each in French, German and Swedish. Their contents is the same as usual: an attempt to prove close co-operation between Communists and Jews and the statement that the Jews were responsible both for the outbreak of war in 1939 and for 'Crystal Night'. The possibility that the latest sample copies were submitted to the Censorship Office not by his printers but by Aberg himself cannot be altogether excluded."

Press Laws in Sweden

'Dagens Nyheter' stresses that the new prosecution of Aberg is in no way connected with the publicity he recently obtatined in Sweden and in other countries through the distribution of leaflets, printed in Stotckholm and Uddevalla, in Klagenfurt (Austria), Germany and to newspaper and Government offices in the United Kingdom. The prosecution will be based on legal provisions making it compulsory for all printers to submit sample copies of all printed material to a Censorship Office which is entitled to file a case for violation of Swedish press laws within six months of receiving such copies. If the submission is delayed, the offender can be prosecuted within a period of up to two years. Such prosecutions need not be based on the submission of the relevant copies by the printers themselves; they may also be filed if the printed matter in dispute has been submitted by third persons, such as the Swedish Foreign Office or individuals.

The Stockholm daily recalls that Einar Aberg has been prosecuted on charges of incitement against Jews "almost every year" since 1948. He was sentenced for the first time in 1948 and again in 1949 and 1953. In 1954 he was again sentenced to two months' imprisonment, and another two-months sentence was pronounced in 1957 on the same charges. The newspaper report does not disclose which of these sentences Aberg actually served.

A Letter From Bonn

NAZI JUDGES IN FEDERAL GERMANY

BY F. SACHSER

The outbreak of antisemitism in Germany gives force to the continued demands that have been made for the removal of ex-Nazi judges from the influential positions they still hold in the West German judiciary.

But the prosecution of Nazi judges now in the judiciary in the German Federal Republic is not possible on a Federal level, the Central Agency for the Investigation of Nazi Crimes at Ludwigsburg announced a few days ago. Charges against ex-Nazi judges and prosecutors must be investigated by the competent legal authorities in the Federal Lander where the persons concerned are employed or resident.

A judge can only be punished if it is proved that he had "defeated the ends of the law." In most cases it is, however, impossible legally to prove such an offence, it is pointed out. It is sufficient for the opening of legal proceedings to prove that the judge had merely applied existing Nazi laws. From a strictly legal stand-point the judges had administered justice according to the current laws, which had incorporated justice at that time and had been binding for all. Therefore, it must be proved that a judge had passed inhuman sentences wilfully and for political, racial, or other reasons, before action could be taken.

It is also pointed out by informed circles that at no time in the past had the application of existing law been considered an offence allowing prosecution for "defeating the ends of the law"—even if the laws concerned had later on been declared unjust, illegal, inhuman, or criminal. So far, no ex-Nazi judge has been convicted of this offence in the Federal Republic, and any future conviction on this charge is very unlikely.

In this connection, a statement made by the Bavarian Minister of Justice a few days ago is of general interest. He revealed that he had studied all sentences by Nazi special courts in Bavaria during the Nazi regime, among them 187 death sentences. Despite their cruelty these sentences had not however, furnished a sufficient legal basis for court action against any of the judges concerned, the Minister stressed.

There are two driving forces behind attempts to punish those judges in the West German judiciary who are charged with crimes during the Nazi regime: democratic circles in the Federal Republic, who accasionally dig out war-time documents on the activities of judges and prosecutors who are in the judiciary again today; and East German Communist attempts to discredit and defame the democratic order of the Federal Republic. The most vigorous attacks against West German judges and prosecutors have been launched by the East Berlin Committee for German Unity, which has so far published the names of about 1,000 Nazi judges and prosecutors at military or special courts who are now occupying posts in the West German judiciary. At present there are about 10,000 judges and public prosecutors in the Federal Republic, which means that about one in ten has been charged with offences during the Nazi regime. The 1,000 listed by East Berlin are said to be responsible for over 60,000 death sentences during the Nazi years. The Communist Committee has offered full documentation on each case named in the lists.

But the West German authorities have made little use of this offer so far, although it is generally acknowledged by party and Government circles that at number of acting judges and prosecutors were responsible for judicial crimes during the Nazi regime. The legal authorities normally refuse to make Communist charges and lists of ex-Nazi judges the basis for legal proceedings.

This can be no excuse, of course, for the obvious reluctance on the part of the German authorities to investigate detailed Communist accusations. All individuals and parties concerned have an almost abnormal fear of becoming instruments of Communist political propaganda if they should decide to act on Communist charges. On the other hand, informed circles are convinced that similar material and files on the activities of Nazi judges exist in the Federal Republic. However, this material is not only not available to the public but is also withheld from investigators by the competent authorities.

Judging from the development of the past few years it seems that there is little actual interest on the part of the legal authorities for a determined nation-wide action against ex-Nazi judges. Observers feel that these judges are often not only tolerated but also supported by their colleagues and by the legal authorities in line with the general tendancy in Germany today to minimise the past.

Private or political groups trying to start action against ex-Nazi judges risk being denounced as Communists. But since this is not only a mere risk but an immediate reality, such attempts at bringing Nazi criminals to justice are usually doomed from the outset, all the more so because they do not receive public support.

It is true that legal investigations have been initiated against a number of ex-Nazi judges and prosecutors in recent years. Several judges have also been suspended from their posts as being unsuitable for the democratic Federal judiciary, because there was sufficient evidence to prove that they had been connected with Nazi political sentences, with Nazi measures against the Jews, with racial laws, or had grossly misused the aims of the law: for example, a judge had pronounced a death sentence for the stealing of a sack of potatoes.

According to West Berlin legal circles, trials against a number of Nazi prosecutors and judges are being prepared in the former Nazi capital. Investigations have been going on for years in several cases. But while quite a number of proceedings are under way, there is as yet no recorded case of an ex-Nazi judge or prosecutor being sentenced or even tried by a court in the Federal Republic. There is one exceptional case where the West German legal authorities decided to consult files in Communist East Berlin before they took action against a former Nazi judge. That was when a prosecutor in Hesse, Dr. Schweinsberger, was suspended from his post some time ago because of his Nazi record. No further action, however, seems to have been been taken against him.

Official and unofficial circles in the Federal Republic stress that only a small percentage of judges and prosecutors were willing instruments of the Nazi regime of terror and its rulers. The majority refused to take part in Nazi judicial crimes. Many judges, for example, arrived at sentences favourable for the Christian churches and the Jews, despite strong Nazi pressure. The representative federal body of German judges has officially condemned recent "planned and organized attempts at a general defamation of all acting judges and prosecutors between 1933 and 1945."

It is true that many sentences passed in the name of justice during that period had been gross injustice, but it is also true that the majority of judges during the Nazi regime steadfastly and courageously adhered to the universal principles of jutice and did not bow to Nazi pressure, the organisation declared.

During denazification procedures against former leading Nazi judges and prosecutors before German courts a "collective guilt" even of judges of the notorious Nazi People's Court, and collective responsibility for inhuman measures, were emphatically denied. It was wrong to suspect every former judge of having committed crimes by being a willing instrument of the Nazi rulers and carrying out their orders to the letter, it was stressed. There could be no doubt that most judges during the Nazi regime had dealt with "normal offences", which were also punishable today, including high treason and espionage. Nobody had a right today to accuse judges merely because they had adhered to and executed laws which were binding at that time and were representative of and syncnymous with, justice. Of course, a number of judges had been responsible for inhuman and illegal decisions. If sufficient evidence was available, proceedings must naturally be opened against those responsible without any delay, German courts reason.

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Your Tax Problem

BY MERVIN H. LASS, C.A.

Deferred Profit On Land Sales — Income On Transferred Property

QUESTION

As a builder I constructed a house at a cost of $8,000. I sold the house for $10,000, with $2,500 down and took back a mortgage of $7,500, to be paid over the next ten years. For 1959, must I declare a $2,000 profit even though I have not received the money.

ANSWER

The Income Tax Department provides relief in such instances. The profit that would be taken into income is in direct proportion to the amount of principal collected each year. Formula is—

Total Profit X Amount collected during year
equals Total Amount of Sale The Taxable amount for the current year

QUESTION

I recently transferred some income property to my wife. Who pays income tax on these earnings.

ANSWER

Where transfers of property are made to a spouse on or after August 1/17, the income from the property transferred or any substitution thereof is deemed to be income of the person making this transfer during his lifetime while he remains a resident of Canada.

Mr. Lass will endeavour to answer as many questions as possible. Please direct your queries to Mervin H. Lass, Chartered Accountant in care of this newspaper.

PREFERS CITIZENSHIP TO HUSBAND

Haifa, Israel. — A Chicago policewoman, faced with a choice between her United States citizenship and her Israeli husband, was divorced.

A rabbinical court granted Daniel Piha a divorce from the former Dorothy Nadler, who is on leave from the Chicago Police Department. The action was undefended.

Piha, third mate on the Israeli freighter Dagan, said Dorothy refused to give up her U.S. citizenship and become a resident of Haifa.

The couple were married Dec. 1 in Montreal after a courtship that began in Green Bay, Wis., in mid-November.

Dorothy said she still loves Daniel and would be happy to resume married life if he agreed to live in America. She added that he promised to do so when they married.

Dorothy is due to sail for New York this week aboard the Israeli ship Zion. She told reporters she felt she had no right to deny U.S. citizenship to any children she might have.

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Soviet Scientist

(Continued From Page One)

gantic space ship approached the earth at a speed close to that of light and then braked for a landing.

The landing may have been in the area of the Baalbek Terrace, a platform of huge stone slabs in the Anti-Lebanon mountains of Syria, or the slabs may have been constructed as a launching platform by the pace invaders. Nobody said the author, has satisfactorily explained the existence of the Baalbeck Terrace.

MENTIONS DEAD SEA SCROLLS

This area, relatively speaking, is not far from the Libyan Desert, where glassy bodies called tektites, containing radioactive isotopes of aluminum and beryllium, have been found. The scientist said these particles are at least a million years old and products of extremely high temperatures, and may be the traces of the spacemen's atomis missiles.

The author then pointed to the Dead Sea scrolls found recently in the area adjoining the Lebanese mountains, and wrote:

"The description they gave of the destruction of Sodom and Gomorrah cannot help attract the attention of modern men who are familiar with nuclear physics. In modern language, this legend says that people were advised to leave the area of the future explosion, not to linger in the open, not to watch the blast. Those of the fugitives who looked back lost their eyesight and perished."

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Obituaries

MOSES EDELL

We record with sorrow the demise of MOSES EDELL of 438 Palmerston Blvd., who passed away Wednesday night at his home. The funeral took place yesterday.

The late Moses Edell is survived by his wife Rivkah and his children: Ann; Israel; Clara (Mrs. M. Sandler); Norman (of Syracuse N.Y.)

Shiva: 53 Hillcrest Drive.

The Canadian Jewish News expresses the deepest sympathy to the bereaved families.

DR. FRIEDMAN, HISTORIAN OF POLISH JEWRY, DIES

NEW YORK, (CJN) — Dr. Philip Friedman, lecturer in Jewish history at Columbia University and author of books on the tribulations of European Jews during World War II, died yesterday at his home, 549 West 123d Street. He was 59 and had been ill for some time.

"ETHEL BARRYMORE" OF YIDDISH STAGE, DEAD

NEW YORK (CJN) — Jennie Goldstein, once known as the Ethel Barrymore of Second Avenue, died of a heart attack in Beth Israel Hospital. She was 63 years old.

"Nobody can make you cry like Jennie Goldstein," a critic for a Yiddish newspaper once wrote about her at the peak of career.

Israel Hails Bobov

TEL AVIV, Thursday, (CJN) —Israel's Minister of Commerce, Dr. Joseph Saphir, hailed a delegation from New York which is visiting here on behalf of the famous Bobover Rebbe, Grand Rabbi Shlomo Halberstam.

The delegation, whose visit is not being publicized at the request of the Grand Rabbi, consists — curiously enough — of scientists in the field of pharmaceutic products. In the now Hassidc town Kiryat Bobov, which is now rising rapidly at the shores of Bath Yam, the main industry, sponsored by New York interests, will be the production of pharmaceutic articles, with a view of export to Asia and Africa.

Kiryat Bobov will be a Hassidc town, devoted to Torliving and study. But the inhabitants will be workers and industrialists. A hospital, an Old Age Home, a Yeshiva and Synagogue are being erected together with the apartment houses.

The government of Israel, the Jewish Agency and the friends of Hassidic Alijah in the U. S. and Canada are backing this unusual project.

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Governor General

(Continued From Page One)

man of the Bicentenary Committee for the Central Region, gave the introductory remarks and introduced Dr. S. B. Hurwich who made a brilliant address in Yiddish. Cantor Moshe Koussevitsky sang in Hebrew and Yiddish and the Bicentenary Proclamation was read by Paul Kligman, Jacob Reinglas and Ruth Segal in English, Yiddish and Hebrew respectively.

Graced by the presence of the Honourable J. Keller Mackay, Q.C., Lieutenant - Governor of Ontario and Mrs. Mackay and the Honourable Leslie M. Frost, Q.C., Ll. D., Prime Minister of Ontario and Mrs. Frost, a Civic Luncheon tendered by Mayor Nathan L. Phillips, Q.C., and the Toronto City Council was held at the Royal York Hotel. Approximately 200 guests attended, among them descendants of the first Jewish families who settled in Canada and Toronto. Mayor Phillips drew attention to his brother-in-law, Mr. Kenneth de Sola Joseph, a descendant of the Joseph family which settled in the city of Quebec in the 1700s. Rabbi Abraham L. Feinberg of Holy Blossom Temple gave the benediction. Mayor Phillips, in presenting a testimonial on behalf of the City of Toronto to Mr. J. Irving Oelbaum, National Vice-President of the Canadian Jewish Congress, mentioned the contribution Jewish Canadians have made to Canada. In responding Mr. Oelbaum said that this was the most touching moment of his long career in community work.

(The full text of Mr. Oelbaum's address on behalf of Ontario Jewry is published on page 4.)

RECEPTION AT QUEEN'S PARK

Julius Hayman, Vice-Chairman of the Bicentenary Committee of the Central Region read the Bicentenary Proclamation which he then presented to Mayor Phillips.

The celebration continued during the afternoon when the Lieutenant - Governor and Mrs. Mackay held a reception at Queens Park to which a large cross-section of Jewish community leadership throughout Ontario was invited. Assisted in receiving were: The Mayor and Mrs. Nathan Phillips and Mrs. J. I. Oelbaum, as well as Mrs. B. B. Shapiro, Mrs. A. L. Feinberg, Mrs. A. B. Bennett, Mrs. Samuel Godfrey, Mrs. Howard Phillips, Mrs. Mosha Matus, Mrs. Benjamin Grossberg, Dr. Reva Gerstein, Mrs. Louis Herman, Mrs. Charles Dubin, Mrs. Florence Willis and Mrs. Calman Wolfson.

The head table guests at the Mayor's luncheon included: Rabbi Dr. Walter Wurzburger, Rev. Dr. E. Crossley Hunter, Mrs. William Dennison, Rev. G. L. Royal, Mrs. Donald D. Summerville, Rev. W. G. Loader, Mr Mark A. Levy, Controller William Allen, Mrs. Leslie M. Frost Rabbi Dr. Abraham L. Feinberg, Mr. J. Irving Oelbaum, Mr F. G. Gardiner, Hon. J. Keiller Mackay, Q.C. and Mrs. Mackay, Hon. Leslie M. Frost, Q.C., Mayor Nathan Phillips, Q. C., and Mrs. Phillips, Mr. Samuel Bronfman, Rt. Rev. F. H. Wilkinson, Rabbi Reuben Slonim, Controller Jean D. Newman, Mr. Jacob Finkelman, Mrs. F. G. Gardiner, Controller Donald Summerville, Mrs. William Allen, Rev. Hugh McDonald, Controller William Dennison, Mr. Julius Hayman, Rabbi Albert Pappenheim.

The platform guests at the evening meeting who were presented to Their Excellencies in the Vice-Regal Suite were: Mr. Isadore Black, Mr. Hart D. Wintrob, Rabbi Jordan Pearlson, Mrs. Ida Siegel, Mr. Shammai Ogden, Mr. Edward E. Gelber, Mr. Mark A. Levy, Rabbi Dr. Stuart E. Rosenberg, Mr. Monroe Abbey, Dr. S. B. Hurwich, Mr. Jacob Finkelman, Hon. John Robarts, Q.C., M.P.P., Mr. Saul Hayes, Mayor Nathan Phillips, Q.C., Mr. Lavy M. Becker, Mr. Sam Samuel Kronick, Rabbi Dr. Walter Wurzburger, Mr. Arthur Gelber, Mr. Meyer W. Gasner, Mr. Leo Barnett, Mr. Julius Hayman, Mr. F. M. Catzman, Q.C., Mr. Alvin Rosenberg, Q.C., Mr. Israel Freeman, Mr. M.M. Sumner.

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COMMENTARY

By M. J. Nurenerger

(Continued From Page One)

manifestation of self-denial and self-defacement, has aroused in an anti-Semite the first reaction against this inferiority complex.

* * *

Canadian Jewry has proven its attachment to the country. It has proven it not by cheap flag waving but by sharing all sacrifices on the road to the Dominion's grandeur together with all citizens. It has done it without an inferiority complex. It has done it in freedom, without fear of "what will they say?" It has done it naturally, as free men act in a democracy. It has never hidden its love for the Judaic heritage. Quite to the contrary: the profound Jewishness of the North American Jew here and in the United States has added a specific charm to the culture and civilization of our continent, has made it richer and more beautiful.

Thus the question is not how to be a Jew. The road ahead is clear. We only have to follow the tradition of Jewishness. Marching within the confines of that tradition which began at Sinai, we naturally stride in the direction of complete integration into the society of which we must be a part, while guarding our Jewishness.

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